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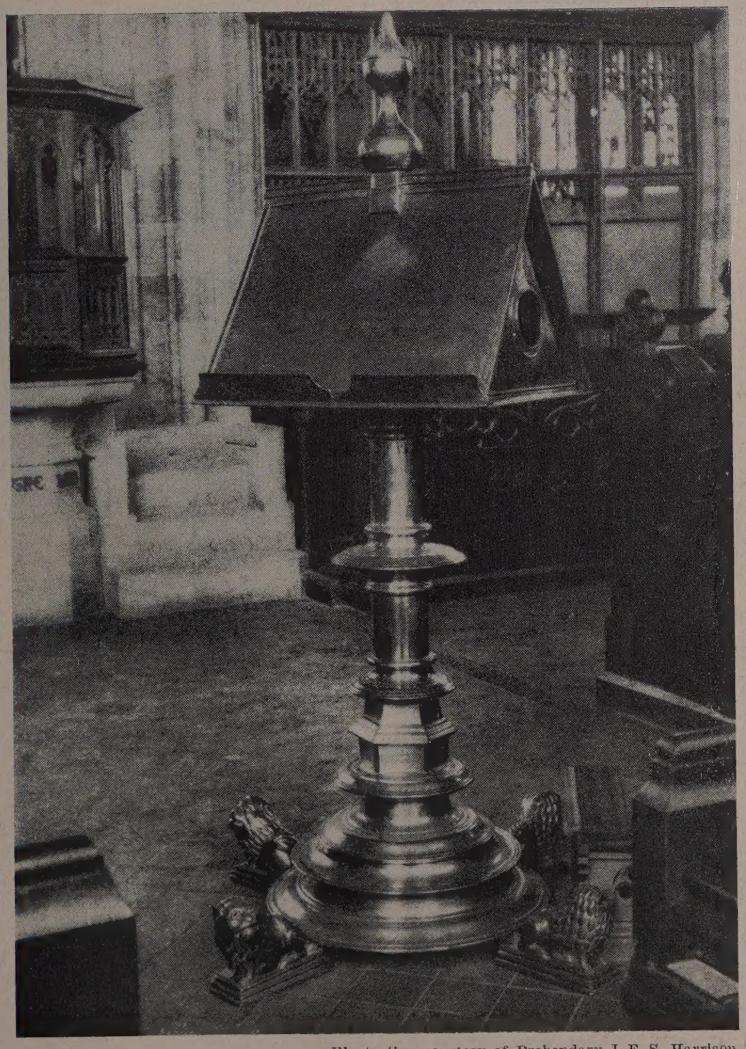

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FIFTEENTH CENTURY LECTERN
Yeovil Parish Church, England

APRIL 1951

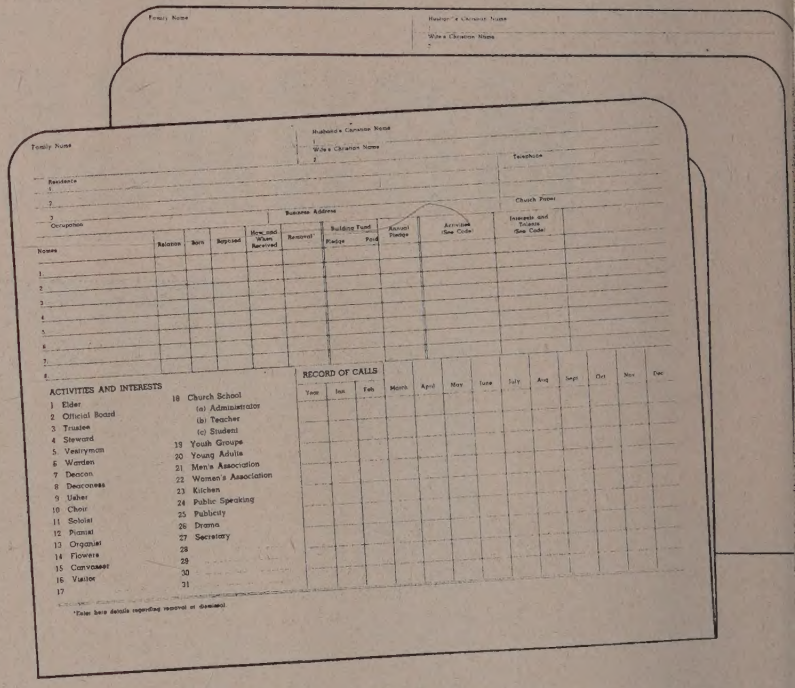
VOLUME XXVII
NUMBER SEVEN

"TOPS IN MEMBERSHIP SYSTEMS"

That's What They Say of This Family-File Church Record

IN THE DECEMBER, 1950, issue of *Church Management* John W. Meister, minister of the First Presbyterian Church, Fort Wayne, Indiana, described a system of records developed in that church.

Many enthusiastic comments followed. We felt that the system had so much merit that we made arrangements to print and distribute the record folders.



Note that the family name is visible at all times. The information for each member is complete. Actual size of folder 9½" x 11¾".

Some of the Features

1. The manila folder used fits the standard 8½" x 11" letter file.
2. A full family record is kept on the inside of the folder.
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Selected Short Sermons

by Earl Riney

There is something about April that keeps us hopeful.

* * *

We learn self-control by controlling.

* * *

Most people abhor a jealous man or woman.

* * *

It is easy during spring to make somebody happier every day.

* * *

By sweeping out hate you rob your enemy of power over your mind.

* * *

If you just say nothing, do nothing, be nothing—you may escape criticism.

* * *

Harmonize with your environment and you may be happier.

* * *

"Money can't bring happiness but it helps you look for it in a lot more places."

* * *

To be pleasing, talk less, listen more.

* * *

Our daily work should give direction and meaning to our prayers.

* * *

Each has his task and in that task is his destiny.

* * *

Authority is the foremost question in religion.

* * *

On the day of controversy Jesus answered "Thou Shalt Love."

* * *

Under certain conditions contentment can be as bad as discontent.

* * *

Jesus adapted himself to each personal need.

* * *

Those who serve find that God always has a special gift for them.

* * *

Eleven different times Jesus requested his apostles to leave their work and pray.

* * *

The best way to learn is to keep a closed mouth and an open mind.

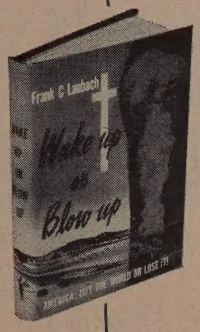
* * *

A man is not an optimist just because he can look on the bright side of other people's troubles.

* * *

The really great man knows that everybody he meets can tell him some things he didn't know before.

Timely books for today



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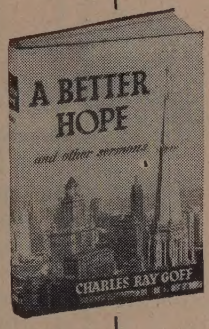

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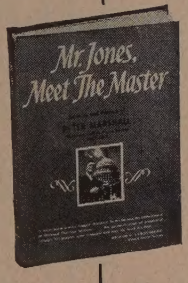

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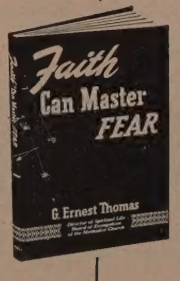

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TABLE OF CONTENTS

APRIL, 1951

Page

CHURCH ADMINISTRATION

Free Rides to Church Goers 8
What I Have Learned About Cooperative Advertising—E. E. Keister 11
Church Fire Insurance 15
Start Early to Offset Summer Losses—William M. Hunter.. 22
The Best Church Library in the Country — Annie Hoge Lockett 27
How to Build Up Club Attendance—Emerald L. Olson..... 30
Validity of Church Building Insurance—Arthur L. H. Street 34
First Methodist Church Will Be Sold (Canvas Letter).... 68

CHURCH BUILDING

Church Will Build Program Around Estate 17
Examples of Wood Construction in Churches 20
Avoid Scarce Materials 21

RECREATIONAL PROGRAM

Folk Dancing Is Fun—Harold Wiley Freer 39

THE MINISTER

Ministerial Oddities—Thomas H. Warner 6
The Minister's Personal Life—John Bishop 9
Some Want to Advance Backwards—H. L. Williams 24
Air Cruise to the Holy Land 63
It Costs Ministers to Live 63
Ministers' Vacation Exchange 64, 65, 66
Vacation Among Former Parishioners—Milton Thomas... 71

THE MINISTER'S WIFE

The Pastor's Wife—Joyce Engel 48
Compensating Vacation—Margaret Ratcliffe 48

HOMILETIC MATERIAL

Selected Short Sermons—Earl Riney 3
Going Into Business With God—Arthur A. Wahmann..... 32
Mysterious Things in the Bible—Paul Barker 36
Three Verses—Jean H. Breig 38
Quotable Verse 41, 42
It's All Over Now—Kenneth H. Wait 43
I Thank Thee, God, for My Mother!—Mary Leigh Palmer.. 44
Biographical Sermon for April—Thomas H. Warner..... 46
Productive Pastures—Hobart D. McKeehan 58
Poetic Windows 60
Selected Prose 61

PERSONALITIES

Arnold Bennett—Albert D. Belden 13
The Friendly Eye of Greatness—Fred Smith 26

BOOKS

Bookish Brevities 61
Reviews of Current Books 52, 53, 54, 55, 56, 57
Through the Publisher's Door—William R. Barbour..... 62

READERS' COMMENTS

They Say—What Say They?—Let Them Say 67, 69, 71

NEWS

Religion in the British Isles—Albert D. Belden..... 50
News of the Religious World 47, 66, 70

EDITORIALS

"No Annihilation Without Representation" — The Test Is Yet to Be 7, 8

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THE EDITOR'S DRAWER

Yes, There Is Something Bright in the Picture

It may take a lot of rationalization but there is something bright in our national picture. The various investigations have brought feelings of revulsion, disgust and gloom. But think of this. There are men like Senator Fulbright of Arkansas and Senator Kefauver of Tennessee who have persisted in these investigations even though their own political party must take the brunt of the revelations.

How much worse we would be if every statesman felt the necessity to whitewash his own party regardless of its shortcomings.

The darkest part of the picture, of course, is the temerity of President Truman to recognize any immorality in his own administration or among his colleagues.

William H. Leach.

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P —	400 families are giving....	100,000	
Q —	700 families are giving....	156,000	
R —	400 families are giving....	158,000	
S —	350 families are giving....	120,000	
T —	300 families are giving....	150,000	
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During the first two months of 1951, in just the Southeastern States, Wells Organizations have completed successful Church Building Fund Campaigns for:

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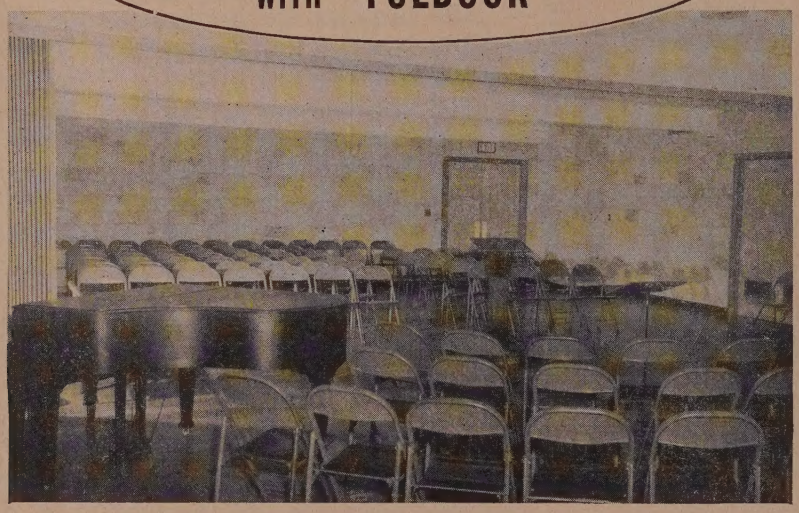

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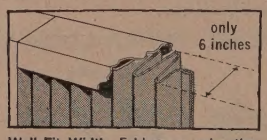

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Ministerial Oddities

Collected by Thomas H. Warner

A windy orator in the Australian Parliament, after a lengthy effort, stopped for a drink of water. A member said, "I rise to a point of order." Everybody wondered what the point of order was. "What is it?" asked the presiding officer. "I think, Sir," said the member, "it is out of order for a windmill to go by water."

* * *

Yet sometimes that kind of oratory works. Andrew Jackson was once making a speech in a village out west. Just as he was concluding, Amos Kendall, who sat behind him, whispered, "Tip 'em a little Latin, general, they won't be satisfied without it."

Jackson instantly thought of a few phrases he knew, and in a voice of thunder, wound up his speech by saying *E pluribus unum—sine qua non—ne plus ultra—multum in parvo!* The effect was tremendous and the shouts could be heard for miles. So says the narrator.

* * *

Dr. Fairbairn said: "If there is one thing we need as ministers it is completer concentration. We lose ourselves by distributing ourselves. . . . If the minister is to come with his sermon as a message straight out of the Eternal he must live in the Eternal.

"If you make him a *factotum*, who has everything to do and is allowed to do nothing, how can he dwell with God until his soul be as it were possessed with God, and his face radiant with, and his speech full of him?"

* * *

A writer says: "It is queer, by the way, that our church-going great grandfathers should have been so fond of the ugly image of the dog 'barking' in the pulpit. I suppose it comes from the Puritan jibe at the 'dumb dogs' of episcopacy.

"There is a story in one of the well-known Methodist biographies of a Wesleyan minister, announcing the visit of a preacher from one of the newly-formed minor Methodist bodies. 'They say this dog barks well,' he said, 'but he comes from a dirty kennel.' No wonder the poet wrote about our 'rude forefathers.'"

* * *

It is said that Charles Haddon Spurgeon made a good start as a boy preacher with his repartee to a deacon who was shocked by his saying that "If an unconverted man got into heaven he would probably go about picking the angels' pockets." His critic objected,

(Turn to page 25)

CHURCH MANAGEMENT

Edited by William H. Leach

VOLUME XXVII
NUMBER 7
APRIL, 1951

"No Annihilation Without Representation"

READERS who are interested in the English churchmen's views on the present world situation would do well to turn to the pages later in this issue where Albert D. Belden gives us the religious news of the British Isles. Especially challenging is the comment by Arnold J. Toynbee, historian, who suggests that the English should have the following slogan today, so far as the United States is concerned, "No annihilation without representation."

The Test Is Yet to Be

THAT isn't what Browning said, of course. But we suspect that he was making a rosy prediction based on emotion, rather than stating a fact. A lot of attention is being given to the problems of senescence. Most students of the matter will agree that while the last years of a long life might be happy ones, it is much safer to say that they are the real test of one's religious faith, economic productivity and cultural achievement.

I like the term "maturity" rather than "age." To think of maturing is a much kinder experience than to think of growing old. I learned this from a great psychologist, Franklin Delano Roosevelt. Some of our readers will recall the days when he was trying to change the personnel of the Supreme Court. Insisting that new blood was needed he pictured the nine distinguished jurists as old men tottering to the grave. The nation felt the danger.

A few years later Mr. Roosevelt was fighting to save his administration which had grown tired and ineffective. He then used a different terminology. In the crisis of that time, he insisted the nation needs men of maturity.

Try it on yourself when the hair begins to gray. If you are wise, you are not getting old. You are maturing. Let us hope that you are maturing gracefully.

Maturity does change things. The body changes; the mind changes; the whole attitude toward life is subject to restatement.

Each one of us, as we grow older knows that changes in body and mind are taking place. They may be symbolized by the words of a woman of mature years to her oculist.

"I must either get some new glasses or longer arms," she told him.

Some of the rest have appreciated that we must get a longer day or receive shorter tasks.

Mary Roberts Rinehart, when urged by her publisher to write a new book, insisted that it was not easy to write a book.

"At one time I had many ideas but lacked the technique of writing; now I have the technique but a dearth of ideas," she told him.

The economic problem of maturity is, alone, a staggering one. In the golden age, just a few years ago, we looked forward to a hundred dollar a month pensions and ease from toil. Now the men who are pensioned walk the street to find additional employment to keep them alive. In our city an employment agency specializes in employment for those of mature years. It always has plenty of clients.

But the social and spiritual adjustments are difficult. The idea that the man or woman of mature years could spend happy days with those he loved was a dream rather than an actuality. Homemaking, in these days, is too difficult. In a very small number of instances is a happy situation achieved. More often the years of maturity are characterized by maladjustments and a growing cynicism.

FREE RIDES TO CHURCH GOERS

Roswell F. Thoma, president of the Niagara Frontier Transit Company of Buffalo, New York, asked the citizens of Buffalo to be the guests of the company to and from church services during Lent. In a leaflet distributed in that city Mr. Thoma said:

"In the hope that our offer may lead many to attend services of divine worship at the church of their choice during the Lenten season, NFT will carry without payment of fare any passengers boarding the company's busses between 5 a. m. and 2 p. m. on Sundays in Lent and on Easter Sunday, and informing the operator that they are on their way to or from church."

There is a tradition that people of mature years grow in saintliness as they near the grave. In reality it is not true. Age naturally turns toward cynicism. It is as natural as for youth to be optimistic. The cynicism will include religion as well as politics, the church as well as the state.

The challenge of maturity is two-pronged so far as the clergyman is concerned. First of all, he must counsel with those of mature years and help them in the adjustments with relatives and friends. That, by itself, is a real job. But, in addition, the minister must recognize that he is approaching this age himself and seek a faith strong enough for his needs. There is no person more tragic in the community than the old, retired minister who flounders in the confusions of a new day.

Perhaps, he has expected economic difficulties. Church pensions have always been inadequate; now with the decreasing purchasing power of the dollar they have become much smaller. Preachers, as a whole, would be better prepared for maturity if they had been permitted to participate in the federal old age pension system.

The minister's professional life has been spent in a community of sympathetic fellow believers. They have listened to him, helped him and admired him. The passing of this patronage is a serious thing to the aging minister. The world changes rapidly and he finds himself pretty much alone. He may seek the fellowship of his brother ministers. Pressed with many obligations they are many times more curt than they wish to be.

He has the obligation to keep the faith he has proclaimed. He who has taught others must live by the message he proclaimed. Others may be permitted to grow bitter by neglect; the retired minister must not. As he faces the inevitable decay of the body he must be like the man pictured by the poet Bryant who "sustained and soothed by an unfaltering trust like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

Yet, the test may reveal the best. The dream may be achieved. A recent book on the mature years of life has the title *These Harvest Years.** Would that they might really be these!

**These Harvest Years*, edited by Janet Baird, Doubleday & Company.

THE MINISTER LOOKS AT HIMSELF

The Minister's Personal Life

*by John Bishop**

THE problem of the ministry is the minister himself. Its difficulty is not the pastoral side, with its endless claims on his time and attention, nor the preaching side, with its constant drain on his intellectual resources, but the man himself. His public functions as preacher and pastor depend entirely on the state of his own personal life. These are well discharged only as his soul and body are healthy and fit.

If a minister's aim is to commend Christ to others by his speech, that is by his preaching, he must himself know Christ as his personal Saviour. The preacher preaches of God; to do so effectively he must be a man of God. The man who preaches out of a cold heart will kindle no fire; his own fire must be fanned and kept alive by the glowing flame of the love of God. How can a man convince or persuade, unless he can say: "I speak that I do know and testify to that which I have seen"? A man can only be taught Christ most truly by one who not only knows Christ, but knows and lives with him as the comrade of his journey and his thought.

There is point in the story told by Dr. Lauchlan Maclean Watt of two doctors who lived in the same crescent and bore the same name. A messenger knocked at the door of him who was the doctor of medicine, late one night, and asked, "Are you the doctor that preaches?" "No, my friend," was the curt reply, "I am the doctor that practices." If that applied as a distinction to one and the same man the result might be disaster. For the one surely implies the other. This is what Chaucer means when he speaks of the poor "Persoun of the Toune," who constantly preached the charity of Christ, "bot first he followed it himself." The minister will only commend Christ by his speech if he has Christ in his heart.

The minister's private life and his pastoral work must be equally closely related if he is to fulfil his mission. In that undeservedly forgotten book, *Dreamthorp*, Alexander Smith has an essay on "Men of Letters." It will repay reading and rereading often if for men of letters one puts the minister of Christ. In one section of the essay he says: "A man may put all his good things in his books and leave none for his life." Read that "A minister may put all his good things in his sermons and leave none for his life," and by "life" understand his life among his people as he goes in and out doing his pastoral work. Think of the demands made upon a minister in his pastoral capacity. He is lawyer, doctor, confessor, employment agent, relief officer, organizing secretary all in one. Consider the people with whom he comes into contact, touchy, selfish, unreasonable, fussy people as well as the opposite of all these. How is he to deal with them? How are these different people to be made into a Christian fellowship? Only by a man whose life is a constant rebuke to all meanness and pettiness, a man who has become great through the gentleness of Christ. A minister's pastoral work will resolve itself into the merest drudgery unless it be undertaken in the spirit of love, in the spirit of becoming all things to all men for the sake of winning and saving some.

"Take heed to thyself." No one needs this exhortation more than the minister. "Take heed to thyself and to thy teaching," says Paul; "stick at these things; for in so doing thou shalt save both thyself and those who hear thee." It is worthy of note that the Apostle lays the stress first on the saving of oneself, as if this might be the harder task. The minister needs to keep his body fit, his mind well equipped and alert and his spiritual life constantly tended.

Keep Physically Fit

A great many businessmen have fifty-two Sundays free in the year, and in most cases the same number of Saturday afternoons, which makes another twenty-six whole days. They also have all legal holidays and at least two weeks in the summer. In addition to this the businessman's occupation often begins at a definite hour in the morning and closes at a definite hour in the afternoon. His evenings are seldom interrupted, and his nights never. Many ministers work seven days a week for forty-eight weeks in the year, and have no definite hours that are free from interruption. Consequently a minister is, more often than not, physically under par, from sheer want of rest. The only way to combat this is to take a day off a week in which to remain quiet and to exercise. This is easier said than done. Someone is sick and needs frequent ministration; someone dies and the funeral falls in the middle of the off-day; some organization holds a special meeting on that day and is hurt if the minister is not present. In addition, various church agencies make a point of scenting out a minister's only free day and filling it full of meetings. There is no man, except a doctor, whose time is less his own than a minister, if he does his work conscientiously.

But if a man is to fulfil his task adequately on a Sunday, and for many of us that means at least three times on a Sunday, he must have the bodily recreation without which the human machine is bound to fail. He needs to watch what he eats and drinks, what clothes he wears, how much he smokes, and what time he goes to bed. An over-fed man cannot preach, and a man who loses much sleep should not be allowed to. Only the man who is extremely watchful over himself will be able week after week to keep his congregation interested and inspired. The secret of many a dull, futile sermon is the depressed vitality of the minister. Dr. John Watson in his *The Cure of Souls* says that the spiritual prosperity of a congregation depends largely on the minister being not only sound in doctrine but sound in body. If we are going to put heart into our people for another week's work we must be in good heart ourselves.

Someone has said that the best health law is l-a-w, light, air and water. Does the minister obey that law? He often has to do much of his study by artificial light. If his work is in the city, he has few chances except during his holiday of breathing the pure air of the mountains or the sea. He is constantly catching colds when he visits, alternately sitting in a hot room nearest to the fire, and exposed to the cold air as he proceeds to the next place of call or makes his way home. Yet life statistics show that ministers are of all men the longest-lived. They are the best

*Minister, Acton Hill Methodist Church, London, England.

"lives" accepted by assurance companies. But long life does not always stand for good health, and one has met few ministers who did not complain of minor ailments, none of them serious perhaps, but enough to detract from the full enjoyment of life and handicap them in their work.

The Minister's Day

The preacher must have his quiet spaces where the green pastures and the still waters calm his tired body and his wearied mind. Monday is the traditional "minister's day," but I would urge the claim of Saturday. If we cannot have the whole day for ourselves, we can at least aim to have finished all our preparation for Sunday by one o'clock and keep the afternoon and evening free to enjoy the society of our family, to walk or work in the garden, to enjoy some music or indulge in light reading. No man can do justice to himself or to his message when he appears in his pulpit tired out before the day's work has begun. His message may be hot with ink hardly dry on the page, but it is not necessarily living. Those who are busy writing sermons at fever heat from early morning till late on Saturday night, while the rest of the household go about on tip-toe, cannot be expected to produce the best results. How much better after an afternoon and evening spent in healthy recreation or rest to go to bed at a reasonable hour and enjoy a full night's sleep, getting up on Sunday morning, fresh and vigorous, eager for the labors of the day.

Churches should not have socials and concerts on Saturday evening. They are not a good preparation for the Sunday's worship for those who take part in them, either as spectators or performers, least of all for the minister who is expected to put in an appearance. No one who has ever preached a convincing sermon can be unaware of the feeling that it has drained him nervously to the last drop. If our people understood this, they would be ready to relieve us of unnecessary work on the Saturday that we might be able to enter our pulpit, master of our message, and with a clear head and a rested body.

Henry Ward Beecher devotes the whole of one of his Lectures on Preaching to the subject of "Health in Relation to Preaching."

He says: "There are few men in the ministry who live at one-half their competency or power. They do not know how to make their machines work at a high rate of speed with great executive energy, without damage to themselves." There is nothing a minister can do more important to the success of his ministry than to keep himself in good physical trim. The harder a man works, the sooner he will be on the scrap-heap, unless he takes a reasonable care of his health. The more he puts into his preaching and visiting, the more he will need the rejuvenating forces of fresh air, sunshine and relaxation of some kind, if he is to accomplish lasting good.

The minister may not realize how much nervous force he is expending nor how the physical stores are being depleted. If he preaches on Sunday as a living soul to living men, then he has been pouring forth the stream of life-force like a mill-race when the dam is open. If he identifies himself with the struggles and sorrows of his people as he ought, then his energies will be tapped. A bow that is always bent must break. A mind that is always on the stretch must grow stale. The body, like the mind, growing weary of its ordinary work, does not respond to the usual stimulus, and unless we give it a chance to recuperate and build up the worn tissue, it will become exhausted. Our Lord says to his apostles today what he said to his first followers, "Come ye yourselves apart into a desert place and rest awhile."

Every day should have its balanced hours, some strenuous, some with the strain relaxed. Fresh air, deep breathing, a few simple exercises—anything that common sense dictates to keep fit and make up for daily wear and tear, should be part of the daily routine. It will not be long before the value of all this will be apparent. There will be greater ability to grasp details, to concentrate attention on the work in hand, to cope with the varied duties that must be discharged. That is not all. There will be more virile thinking and definiteness of action. The voice will take on more color, and an air of self-mastery, of power in reserve, will be perceived by those we meet.

Fresh Outlook

A minister may stay for four or five years in one church and then move on to another sphere. He is tempted to take out his old sermons which have been successful in his previous church and begin all over again. After all, he argues, these sermons are new to this place and why should I slave away at sermon preparation when these sermons which have already proved their helpfulness are at my hand? So he tries to adapt to an entirely different situation words which were given him by God for a certain hour long past. If a man determines to use an old sermon, he should at least go over it again and again and think it out anew. He may have learned much since he first preached on that text. He should have accumulated fresh illustrations and more telling quotations which may make the sermon alive. He may even work out a new plan for the sermon. So he thrusts the old metal into the crucible to be reminted into current coin. If his mind is not to deteriorate he must keep on writing new sermons even if he keeps by him his old ones for times of emergency when he is hard pressed.

After a few years in the ministry a man will have accumulated a number of books. Some of them he has read and others he may keep for their appearance of gravity. They create a good impression on the casual visitor and they give a feeling of scholarship to their owner. But unless he is constantly making use of his books, weeding out the obsolete, re-reading those of permanent worth, adding to them as his means allows and even beyond, his intellectual life is in danger of dry-rot. He may neglect his mind to such an extent that it cannot lay hold of a book demanding careful reading. Used powers grow and develop: unused powers wither and perish. If a man makes the mind do its work it will rise to all the obligations he puts upon it. Then the passing years will bring not less power but more.

If the mind can dominate the body, the soul can transfuse both body and mind with holy light. We are so concerned with the details of our work, so harassed by the many meetings we have to attend, so hard pressed to do all the necessary preparation, that we may neglect the most essential thing of all, the culture of the soul. The busier a minister is, the more time he will need to spend in prayer and communion with God. A man goes back to the conflict after spending time in the secret place of the most High with renewed conviction and a clearer light burning in his heart. It is a minister's communion with God that alone will give him the right to speak in God's name to others. Men will listen to him if he speaks of the deep things of God, out of a living personal experience of his grace and power.

Once, after a singularly solemn New Year's sermon, a member of Free St. George's Edinburgh, went to the vestry to thank his minister, Dr. Alexander Whyte. He ended with the words "It went to my heart as if you had come straight from the audience-chamber." "And perhaps I did," was the quiet and grave reply.

The experts in the spiritual life have been men of prayer, of continuous prayer. Jeremy Taylor poured out ejaculatory prayer at the striking of the hours. John Wesley through a large part of his life prayed for five minutes every hour. Dr. Foucauld, that intrepid saint of Morocco, prayed and interceded for

(Turn to page 12)

600 NEWSPAPERS USE HIS ADVERTISEMENTS

What I Have Learned About Cooperative Advertising

*by E. E. Keister**

IN your assignment you have asked that I be personal. To paraphrase an old proverb, "Need is the Mother of Opportunity." Years ago I sensed the need for a constructive and dignified church advertising program, designed specifically for the secular press. Having had considerable experience in newspaper work, with a number of secular advertising programs and with various phases of church work, it was rather natural that I should see the opportunity for rendering a fine service to the church through the medium of our most modern promotion method—advertising.

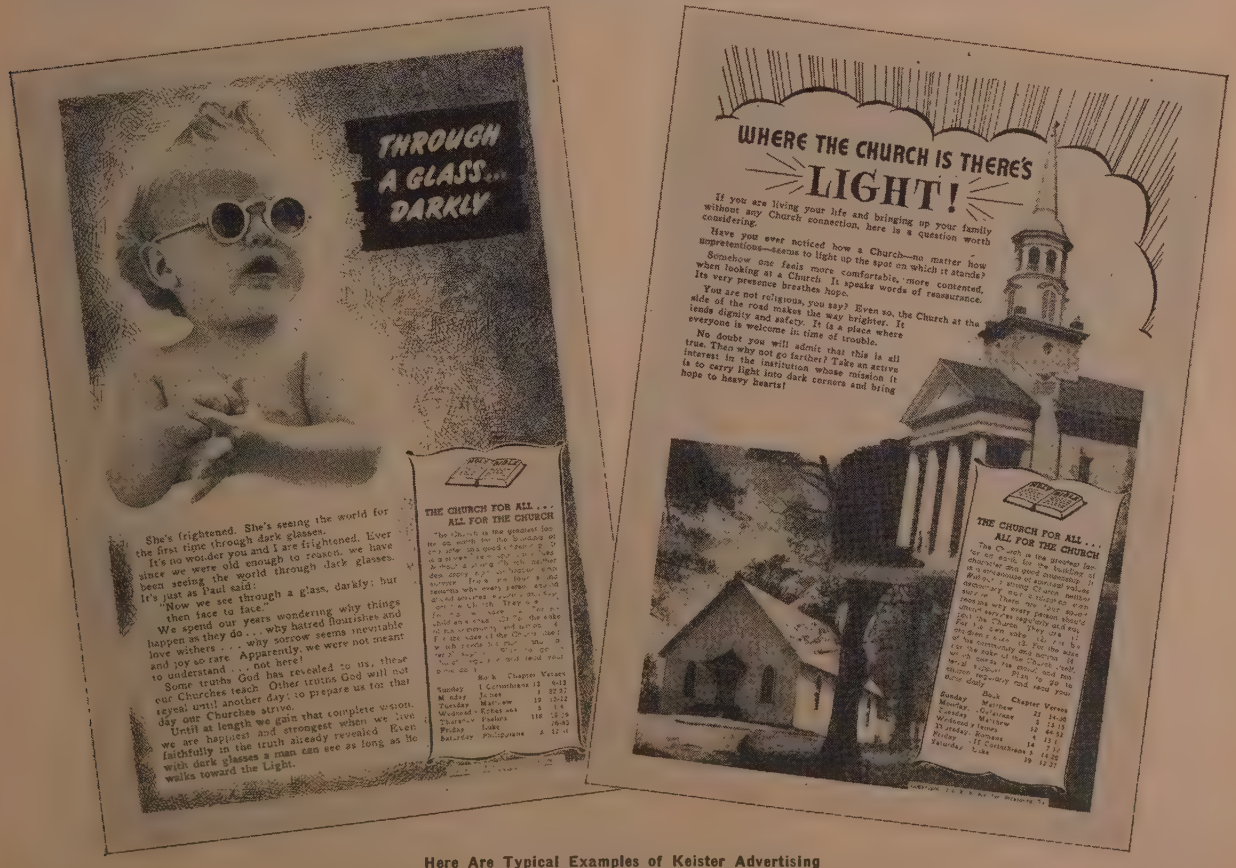
Other churchmen likewise had seen this need, but apparently they had little newspaper and advertising background. Some advertising men had sensed the opportunity in the field of church advertising, but there were the pitfalls of denominational differences, creeds and various theological viewpoints. Luckily I had had a smattering of experiences that were helpful in overcoming these obstacles.

The prime objective of my "Support the Church" program is to make the people of America more church-minded. Many of our statesmen, educators, and even our military men are saying that the great need in America today is the spiritual awakening of our people. Our scientific and industrial achievements have far surpassed our spiritual development. As a result, crime is costing the American taxpayer millions of dollars annually, gambling is rampant and literally millions of our youth are living by the principle that "anything they can get by with is okay."

In 1944, after a careful survey of what had been done by way of church advertising—after consulting with numerous advertising executives, church promotion leaders and newspaper people—I assembled a small staff (now numbering twenty employees), and began preparing copy for my series of "Support the Church" advertisements.

Since then, my organization, now known as the Keister Advertising Service of Strasburg, Virginia, has supplied a constant stream of new copy to our newspaper subscribers. At the present time the series is running in over 600 newspapers located in practically every state from coast to coast and in Canada. The ads are furnished in five-col-

*Keister Advertising Service, Strasburg, Virginia. "Church Management" will be glad to have further information regarding this service sent any reader who is interested.



Here Are Typical Examples of Keister Advertising

umn by thirteen and one-half-inch and three-column by nine-inch mats. Thus the newspapers may use the feature in spaces ranging from twenty-seven newspaper-column inches up to whole pages. The smaller sizes are usually placed on pages with church news, church announcements, etc., and thus they help to brighten up what might be otherwise a stereotyped religious page.

Each of our ads is aimed primarily at the unchurched and lapsed members. Photography and art play a big part in making the ads attractive. Many contain human interest illustrations, so that the ads usually stand out among commercial copy. The mats are inexpensive and charges are based on the circulation of the newspapers in which they are used. In many states the Keister Advertising Service has its own representatives, who not only contact the newspaper people and the ministers and church leaders in the various communities, but also secure sponsors for the local program on a small commission basis when this additional service is desired by the newspaper people.

Of course, we have encountered obstacles. Many ministers are ultra-conservative and are reticent about approving any new method of promotion. We are reminded that the printing press itself was condemned as a diabolical contrivance in its early stages of development. On the other hand, many newspaper people very properly do not want to sell sponsors for a church advertising program without the approval of the local ministerial association lest they be accused of grasping at a few additional dollars.

These obstacles, I feel, have been largely overcome by several factors: one, the high quality of our product—we have spared no expense to make each ad attractive and effective; two, by the high type of representatives in the field—each has been screened carefully for character, integrity, as well as ability; three, by selling our service to established newspapers, ministers and church organizations only—thus keeping it out of the hands of unscrupulous salespeople; four, by the fact that our feature is known, approved and endorsed by many of the outstanding, nationally-known church leaders of various denominations; and five, by constantly striving to keep our whole program on the high plane which the church deserves.

Perhaps the most encouraging aspect of our program is the fact that a large per cent of our 600 newspaper subscribers have been carrying these ads regularly each week since they first began using the series one, two, three,

E. E. Keister

four, five and six years ago. Many of these same newspaper patrons have volunteered the statement that they expect to run the series indefinitely. I am confident that no other church feature has ever been so successful in so many newspapers over such a long period of time. This, together with the fact that literally thousands of ministers and church leaders have praised our program for its quality and effectiveness, is proof, I believe, that our series is serving a real need and a highly useful purpose.

The trend in church work, as in other fields, is toward cooperation. Through our interdenominational newspaper advertising program, the messages of the church are brought to the attention of millions of readers each week. These messages are graphic, forceful and effective and they benefit all churches, large and small, of all denominations.

The Minister's Personal Life

(From page 10)

the Mohammedan people around him for eight hours a day. But in these hurried, bustling, practical days we will do almost anything but pray.

Personal Discipline

There are many hindrances to a disciplined prayer-life. There is, first, bodily sloth that dislikes troubling itself, an initial difficulty in starting, as we put off writing a letter, or getting out of bed on a winter morning. There is also a mental sloth that refuses to concentrate in prayer though prepared for every other mental activity. Caussade writes, "There is nothing more sublime than contemplation as we find it in books, nothing more beautiful or grander than passive prayer in theory, but in practice nothing more humiliating, more crucifying." Then there is a fascination in activity, in just doing things. Our conscience easily supports us in work, there is an easy escape that way from many unpleasant reflections and interior glances. Above all, there is the aridity of our prayers, which is the strongest reason for our reluctance to explore that way. Ministers have an additional enemy of the interior life. It is so difficult for us to open the Bible or any devotional manual without thinking of sermons, particularly the next one so soon to be delivered. It is so hard to make a meditation, to track a motive, to spot a defect new to our consciousness without making a note of it as useful in exhorting, in other words, without seeing even in our prayer-life matter for preaching. So we mistake study for prayer and musing for meditation. Dr. R. F. Horton, to avoid this, always kept a Bible specially for his private devotion and refused to make a sermon mark or reference on its pages.

Dr. W. M. Macgregor says: "So, far from devotion being easier for the minister it generally tends to be greatly harder, for in trafficking with the externals of religion he may readily delude himself into thinking that is devotion which is little more than the dexterity of a trade." Therefore a minister has peculiar need of seeking as a man the mercy of God and of cultivating all helps and methods which may give the Spirit freer access to his soul. The minister who is content to do all his praying in public will lack the power and grace that come only to the man who wrestles faithfully in private prayer. In one of the greatest sermons he ever preached called "The Secret Burden," Dr. Alexander Whyte takes as his text the word "apart." He points out the advantages and superiority and privilege of private prayer over public prayer. "What we ministers of all men would do without prayer apart, I cannot imagine what would become of us." He insisted that the preacher who does not pray apart, but only in public, does not properly pray at all, for use and wont, propriety and formalism, fear, convention and the steepleclock all militate against reality in public prayer.

It is needful that the minister shall be a man of much private devotion. If we have ceased to speak with God, it will be difficult to speak for God. If our private prayers are neglected, our public ones will prove no substitute for them. It has never been easy to pray. "I have to drive myself to pray every day," said Luther, and although he often expressed the opinion that he could do more for the Kingdom of God by prayer than by anything else, Andrew Bonar left it on record that he never entered into a season of pure prayer without a fierce struggle on the threshold of the

secret place. Yet we perish if we cease from prayer.

It is for every minister to find what moves him most often and readily to prayer. Some men are helped by regular self-examination in the light of their ordination vows. Others are stirred to thanksgiving by the compilation of a Journal of Mercies. Some are greatly blessed by intensive meditation upon the Gospels. Like the Country Priest, they believe that there is a Gospel situation in which they appear, not into which they read themselves but in a leading character of which they recognize themselves. The Country Priest says that his place is on Mount Olivet, in that instant when Jesus set his hand on Peter's shoulder and asked in tender but startling courtesy "Why sleep ye?" Each of them similarly finds his place in the Gospel story and makes it the focal point of regular meditation. He uses all his senses—sees the Eastern colors, hears the voices of the Master and the crowd, smells the sea and the scent of the Galilean lilies. He gazes upon the scene until it lives for him as though it were happening now, with himself involved in it. He feels himself present as in the body at the event. He is the leper whom Jesus cleansed, or the disciple whose feet Jesus washed, or the blind man whose sight he restored or one of the two on the way to Emmaus. Such a form of contemplation may well revitalize a minister's prayer-life.

It is a wholesome discipline to put down in a book, day by day, the length of time spent in private prayer. It is good to have a form of prayer, fixed enough to prevent our prayers from lacking shape, yet loose enough to allow of constant variety. Let the form find room for confession, for prayer for one's self, for intercession for others, for thanksgiving and for pure adoration. To give particularly to our prayers, it is helpful to pray for our congregation by name, dividing up the members and allotting different days of the week for mentioning them in prayer. There are ministers who make a practice of going into their empty church and sitting in the pew of one member and then another, thinking of their needs and praying for them.

The devotional reading of Scriptures might well be done upon our knees sometimes, to remind us that it is for a different purpose from our study of the Bible at other times. Some find that reading the Bible first makes their prayer more fresh and living each day. If we are not getting much from our Bible reading, we might cross-examine ourselves by such questions as: Is there any example for me to copy, any command for me to obey, any error for me to avoid, any promise to claim, any new thought about God? The hymn book is a much neglected devotional aid. To use the hymn book as a manual of devotion will teach us that no song can have value for worship until its meaning has been thought out in communion with God. Meditation illuminates the familiar phrases. We become aware of meanings which, if they came to us suddenly in public worship, would stay our song.

A minister should maintain a continuous intimacy with the great devotional classics, such as Augustine's *Confessions*, the *Imitation of Christ*, Pescal's *Thoughts*, Samuel Rutherford's *Letters*, Bunyon's *Grace Abounding*, and Faber's *Spiritual Conferences*, to mention but a few. Such books need to be read with discrimination, remembering that not all is gold that glitters. They furnish standards of judgment and of self-criticism very different from those of the world and much more searching. The best part of devotional reading is after we have lifted our eyes from the printed page.

If the personal life of the minister is right, everything will be right. There is possible for every minister a buoyancy and courage, a capacity to endure the disappointments and distractions that none can avoid, and a sense of strength that will go far to overcome his disabilities, if only he will give that cultivation and care to his own life that he so freely and properly bestows on others.

SPIRITUAL MESSAGES OF THE GREAT WRITERS

Arnold Bennett

by Albert D. Belden

ARNOLD BENNETT illustrated in a most impressive fashion the large amount of room there is in the novelist's art for variety. He was so strikingly different from the other dozen great authors of our time as to be denied at first sight the right of being classified with them—yet a little closer study reveals a greatness all his own. He does something for his age no other writer has done so well. What this is has been admirably stated as "the revelation of wild poetry in the logic of commonplace character." That sentence sums up the chief good of Arnold Bennett. He does not always achieve his purpose. In fact, one is tempted to think sometimes that Arnold Bennett produces this highly valuable effect as the sheerest by-product of his chronic realism. Or to put it more suggestively, life defeats this persistent realist—an incorrigible goodness, romance and beauty burst forth startlingly, and just when Bennett has got life, at its drabbest and dingiest, pinned down for a specimen.

Arnold Bennett is the supreme British disciple of the French realistic novelists. He himself admitted a little sadly that the French school had warped his own genius. He began writing novels at a time when he was a fervent admirer of Guy de Maupassant and the French natural school. "When one looks back," he says in *The Author's Craft*, "one sees that certain threads run through one's life, making a sort of pattern in it. These threads and the nature of the pattern are not perceived until long after the events constituting them. I now see that there has been a French thread through my life." He says this just after admitting that owing to this influence his attitude to the novel had been mistaken —too preoccupied with realistic technique.

The Man

Enoch Arnold Bennett was born on May 27, 1867 somewhere in the district of Shelton, one of the five towns of Staffordshire. He died in 1931, aged 64. He was educated at the Middle School, Newcastle, but some part of his early youth was spent in the town of Woolstanton where his father, a lawyer, carried on business. The family attended the local Wesleyan Church and it was in this circuit that Bennett imbibed his first impressions of Methodism, the keen understanding of which he exhibits so well, especially in *Anna of the Five Towns*. I was fortunate enough recently to stumble upon a friend of the man who was Arnold Bennett's Sunday school teacher at this period. Some little time ago this old Methodist teacher and local preacher saw something of Bennett's in print that disturbed him greatly. So he wrote to his old Sunday school scholar. My friend told me that he had the privilege of reading Arnold Bennett's reply — it was perfectly beautiful — tender and reverent, stating that he would never be able to forget his old teacher's

good influence and that whilst he could not accept the teaching of his youth yet he had gained valuable help from those years and he respected his old friend's solicitude for his moral and spiritual welfare. It was an entirely worthy letter. This is a good thing to hear of so grim an apostle of realism as Arnold Bennett.

Another story told me by this same Methodist friend (J. E. Rattenbury) illustrates amazingly the limitations of fame. In the neighborhood of Woolstanton he met a very wealthy man to whom he mentioned casually Arnold Bennett's name. "Who is Arnold Bennett?" said the man, "the name is familiar to me—let me see—I used to be at school with an Arnold Bennett. Is he a writer, do you say?" That, from a man living in the Five Towns area! It reminds one of the old lady living in Paris in the year of Waterloo who said "Napoleon! Who is this Napoleon?"

Bennett was articled to a solicitor but in 1893 he abandoned the law and came to London to plunge into journalism. At this he was highly successful and published his first novel, *Anna of the Five Towns,* in 1902. It was, however, *The Old Wives' Tale* in 1908 that brought him fame and finally established his reputation. He was an industrious worker at his craft—though much of it is quite indifferent work. He has written twenty-four novels, eight fantasies, four volumes of short stories, twenty volumes of belles-lettres, sixteen dramas—two in collaboration with Edward Knoblock.

In 1893 Arnold Bennett became assistant editor of the *Woman,* in 1896 he succeeded to the editorship. This he resigned in 1900 to devote himself to literature.

Arnold Bennett's features are well known. He looks his part. He might well sit for the portrait of a "card" of the Five Towns. No one would call his appearance other than plain, he has the business-like air of the English Midlands about him. Yet hidden beneath that typical English plainness lies a volcano palpitating with all the romance of a fierce egoism pitted against the world of circumstance and event. That self-satisfied air is the veriest pose—it is the protective shell flung up by the sensitive naked soul beneath. So efficient a shell is it that even Arnold Bennett is a little deceived by it and is apt to take it for his real self—but life betrays him to the discerning eye.

His Work

It has been said that "there is a touch of magic, or wizardry, in almost all Mr. Bennett's writing—a quality we owe largely to the exceptional strength and zest of his appetite for life." But this "touch of magic" is missed by many readers who permit themselves to become oppressed by the sordid, often vulgar, certainly drab and dull reading of life in which Arnold Bennett seems to revel. For example, I heard quite a capable man dismiss him as "a man with a dirty mind." It is true that Arnold Bennett does not shirk the dirty and dreary aspects of real life whenever he finds them—but it is also true that he seldom does so without extracting from them some vivid touch of beauty or romance or wonder. In fact, Arnold Bennett loves to get the absurdly commonplace and the highly romantic into juxtaposition as an illustration of the tantalizing nature of real life. One of the best instances of this is from *The Strange Vanguard.* Lord Furber is rushing his enforced guest Septimius Sutherland, in his launch up the river Tiber to Rome. "So this is the Eternal City," said Lord Furber thoughtfully as the launch passed the *gas works!* That sentence epitomizes Arnold Bennett—he is a past-master in combining the sublime and the ridiculous and delights to show them emerging from and disappearing into one another. That is life for Arnold Bennett.

This is why he has fallen a victim to the somewhat unsatisfactory literary medium called the *Fantasia* under which category eight of his novels are listed. Of really great novels he has but five, *Anna of the Five Towns, The Old Wives' Tale,* and the trilogy, *Clayhanger, Hilda Lessways* and *These Twain.* In fact, one capable critic has written rather brutally but very truthfully, "His greatest work is comprised in three novels and is separated from his forty-odd pot-boilers in a manner unique in literature."

But these fantasias are really the key to Arnold Bennett and they reflect the great diapason note, through all his work, and indeed through all his being, of the Five Towns.

The drabness of the Five Towns got into this novelist's blood and gave him a terrible eye for the similarly sordid everywhere. His nature in its foiled hunger for beauty sought relief wherever it could be found. In, for example—the cuteness and adventure of business as in *The Card*—in the opulent luxury and many mirrored halls of delight of the modern hotel ashore and afloat, as in *The Grand Babylon Hotel* and *The Strange Vanguard.*

Arnold Bennett is the "gamin" of the Pottery Town escaping with delight and a rather vulgar curiosity into the magical realms of modern wealth and luxury—his work is the man. But there is this great redeeming feaure—a feature that gives his work in spite of its sordid realism a kind of fine cleanness—namely that Arnold Bennett is at root something of a poet. He has in him the "Eternal Child." His characters never behave quite as grown-up people—especially in these Fantasias. His middle-aged lovers with which his books abound—most of them passionately in love with their wives—are curiously and charmingly boyish and girlish and correspondingly quite delightfully foolish.

Modern psychology would accuse Arnold Bennett of suffering from a Five Towns complex in which love of home and childhood are heavily in conflict with the appalling dirt and squalor of their surroundings, so that animosity against the Towns and delight in every manner of escape from them blended together would explain the novelist and his work. Take this from *The Strange Vanguard.* Lord Furber—the vulgar, domineering, but very boyish millionaire product of the Five Towns—is quarrelling with the impudent girlish spinster Harriet Perkins.

"I shan't tell ye, and ye're nowt but an impudent wench."

"Very well. I resign my post."

Lord Furber sat tempestuously up again—"Go to—the Five Towns!" he shouted.

She enquired with an exasperating calmness—"Why the Five Towns?"

"Because they're worse than Hell, Hull and Halifax!" he yelled. "You're dismissed on the spot!"

There is a wonderful craftsmanship in nearly all Arnold Bennett's work and I once had a curious insight into this provided me by a friend. He had crossed the ocean with Arnold Bennett. Evening after evening through a fairly long voyage the famous author sat in the smoking room with a group of them, apparently oblivious to the conversation and most discouragingly silent. At last my friend expostulated with him and said how much they would like to hear his views. Arnold Bennett replied—"It may surprise you to learn that I could give to everyone of you every word that you have said during these conversations. Come with me." And Bennett took my friend to his cabin and showed him a notebook filled with the most trivial details and remarks that had fallen from the lips of that group. "I have stacks and stacks of similar notebooks at home," said the novelist—"I have written this up from memory every night." Evidently Bennett was a constant transcriber of real life, and hence the vividness and realism of his literary work.

No account of Arnold Bennett would be complete that did not include reference to his *Pocket Philosophies.* These

(Turn to page 63)

NOTES FOR CLERGY AND TRUSTEES

Church Fire Insurance*

CUSTODY of church property should include protecting the financial investment through a well-planned and managed insurance program.

This can be best accomplished by using the helpful service of a competent local agent or broker to assist in obtaining adequate insurance protection. All the suggestions and comments that follow are predicated upon such helpful service.

Specific questions that might arise from a review of this text can be answered by a local insurance agent or broker.

Values for Fire Insurance Purposes and Additional Coverages Normally Included in Fire Insurance Policies

A most important duty is to establish the actual cash value of the church property.

The actual cash value for church property, in general, is the replacement cost on the day of the loss, less depreciation, however caused.

To figure values accurately is a difficult task. Valuation of buildings usually calls for the special services of someone familiar with construction costs. As to contents, select an appraiser who knows values. If a pipe organ is included in building value or separately insured, its replacement cost can usually be determined by its manufacturer. Depreciation should be deducted from such replacement cost.

In establishing building values for insurance purposes, three methods are listed in the order of presumed acceptability and accuracy from the standpoint of the church authorities.

1. Employ the services of a recognized appraisal company to make an accurate and detailed appraisal, from which should be deducted the depreciation of everything covered under the building item of an insurance policy, with an estimate of present-day actual cash value. Most appraisal companies can keep these figures up to date by periodically reviewing them for a reasonable additional fee. Such a detailed appraisal serves two purposes: (a) it establishes actual cash value; (b) it supplies a permanent descriptive record of structural items, quantities, labor costs, etc., that is of great assistance in the event of loss.

2. If original plans and specifications of buildings are available, it is possible to approximate the values through the use of charts and indices published by concerns specializing in appraisal work showing building material costs and labor comparison by years. Structural changes and improvements should be considered. In using charts or indices, it must be remembered that depreciation due to age, obsolescence or other causes must be considered when determining today's actual cash value. The accuracy of figures produced by such methods is not generally comparable to that developed by a detailed appraisal and may be undesirable in certain cases.

3. A competent local contractor may be employed to prepare a permanent detailed record of structural items and labor costs based on present-day values and to make an estimate of depreciation to determine current actual cash value of buildings.

If any one of the three methods is employed it should be remembered that any appraisal or approximation of present-day actual cash value for insurance purposes should be kept up to date. The amount of insurance should be revised whenever changes are made in the property or any change occurs either upward or downward in the cost of labor and materials.

As to contents, it is suggested that a complete inventory be made, including all furniture, fixtures and personal property not included as a part of the building. This inventory should list quantity, cost and the present-day actual cash value and be revised whenever present-day actual cash values change upward or downward. In the event of loss, such an inventory becomes a valuable record and would assist in establishing actual cash value and in checking and identifying property for which claim is being made.

Plans, specifications and appraisal data, including inventories, should be kept in a vault or safe off the premises.

What Is Covered

Buildings and contents are usually described for insurance purposes as follows:

"Building" includes adjoining and communicating additions and extensions, structural attachments; engines, boilers and pumps; pipe organ and its appurtenances; pews, seats, pulpits, altars, railings, and all permanent fixtures and equipment pertaining to the service of the building and belonging to the realty; signs, flagpoles and fences; awnings, storm and screen doors and windows, whether in place or stored in the described building.

"Contents" consist of furniture, fixtures, equipment, and personal property of every description (not included as part of the building as described above) while contained in the building.

Special Coverages

1. Pipe Organs and their attachments may be included with the insurance covering the church building or be separately covered in the fire insurance policy. (If separately covered, be sure to deduct from the building value under fire insurance policy.)

2. Stained Glass Windows may be covered with the building or they may be covered for additional perils under either a "Fine Arts" policy or "Plate Glass" policy. (If separately covered, be sure to deduct from the building value under fire insurance policy.)

3. Valuable Paintings, pictures, statuary, silverware and objects of artistic or historic value may be covered separately under a "Fine Arts" policy. Each article must be accurately described in the "Fine Arts" policy and its value established by a competent, authorized person. (If separately covered, be sure to deduct from contents value under fire insurance policy.)

4. Motion Picture Projectors owned by the church may be covered under a special policy against loss from additional perils while in or away from the church and in transit. (If separately covered, be sure to deduct from contents value under fire insurance policy.)

5. Silver or Gold Chalices, monstrances, candelabra, patens and similar valuable church property, other than Fine Arts, that are kept in vaults (or places of safekeeping) outside of the church property, may be covered under a special policy against loss from additional perils while used in church services, transported to and from the church and while stored off the premises. (If separately covered, be sure to deduct from contents value under fire insurance policy.)

6. Extra Expense Insurance. Church property may be covered under this special policy to pay additional ex-

*From a booklet, "Notes on Church Insurance for Clergy and Lay Trustees." Prepared by the Public Relations Committee of the Eastern Underwriters Association. Extra copies may be secured from any local insurance agency affiliated with this organization.

All of this is general in its application. Any and all reference to coverage, policies, endorsements, clauses, rates, forms, etc., should be converted to the requirements of any filings made in compliance with the insurance laws of the several states.

penses necessary to continue normal activities while the property is being repaired or rebuilt after a loss.

Consult a local Agent or Broker about these Special Policies.

Broad Protection With Extended Coverage

The fire insurance policy may be extended for an additional premium to cover against the perils of windstorm, hail, explosion, riot, civil commotion, damage by aircraft and motor vehicles, and damage by smoke from the faulty operation of oil-burning and heating equipment, subject to certain definite exclusions. Coverage against the perils of Vandalism and Malicious Mischief may also be provided with Extended Coverage at a small additional premium.

Extended Coverage and Vandalism and Malicious Mischief should be added to all fire insurance policies covering church property.

A special Builders Risk fire insurance coverage is available to the church and contractor while the building is being erected.

Consult your local insurance agent or broker before construction starts so that architect's plans may be submitted to the fire insurance rating organization in your state for checking minor changes that might result in a lower fire insurance rate on the property. This service is free and available to all property owners.

Fire Insurance Rates

Rates are based on each $100 of insurance. Separate rates usually apply to building and contents.

Subject to the insurance laws, the fire insurance rating organization in each state establishes rates for church property.

The important factors used in establishing rates are: Construction, Occupancy, Protection and Exposure.

Construction—considers buildings of fire resistive, brick or frame construction including thickness of walls, type of floors and partitions, number of floor openings including stairways, ventilating and heating ducts, roof and chimney construction.

Occupancy—while a building occupied for church purposes might be considered in a well-defined class, nevertheless some portion of the buildings may be used for church suppers, which brings in hazards of a restaurant. Church plays, dramatics or recitals might include some of the hazards of a theatre. If a gymnasium is part of the structure, it would include the hazards incident to large public gatherings for basketball games, etc.

Protection—refers to the public protection afforded by the local water system and fire department. If neither exists in the community, then the church is classed as unprotected and the insurance rate is higher because protection is lacking.

Exposure—means that the church building may be near a hazardous risk such as a lumber yard and, therefore, be subject to fire damage if the neighboring risk burned. The fire insurance rate may be increased by the existence of nearby hazardous properties.

Coinsurance (also known as Reduced Rate Contribution Clause, Average Clause, Percentage Value Clause)

The reason for the use and operation of coinsurance is that fire insurance rates are predicated upon each policyholder buying an amount of insurance that represents the approximate value of the property covered. Total destruction of buildings and contents under city hydrant and fire department protection is not common. Consequently, many property owners might only insure and pay premiums for that part of the property value that they expected to lose if a fire occurred. For instance, a fire resistive building would have a low loss expectancy, a brick building proportionately higher, and a wooden building the greatest of all.

It is clear that any widespread practice of covering property for an amount well below its value would make fire insurance expensive for all, whereas buying an amount of insurance equal to a fixed percentage of the value of the property keeps the cost down and spreads the loss over more premium dollars.

Coinsurance has been used extensively for many years as a method of enabling insurance companies to grant prudent policy holders adequate protection at more favorable rates.

Coinsurance is not usually available for property located outside of fire protection areas. The chance of total property loss is greater where no fire department or water supply is available. Therefore, such property owners need no incentive to insure for an amount equal to the value of the property.

Operation of Coinsurance

Eighty per cent is the most commonly used coinsurance percentage with the amount of insurance equaling at least 80 per cent of the actual cash value of the property (replacement cost less depreciation). If that amount of insurance is not purchased by the owner then he has in effect elected to become a self-insurer for the balance. The uninsured portion of the risk becomes his own financial responsibility in case of loss.

Examples "A" and "B" in the table below show how coinsurance operates with sufficient insurance and without enough insurance to comply with its conditions:

In a rising market for cost of materials and labor it is very important that the amount of insurance be checked periodically and revised to reflect the changes in actual cash value to comply with the application of coinsurance. In a declining market the amount of insurance can be reduced.

Term Policies

In most areas insurance policies can be issued for a term of longer than one year, at a savings in cost compared with annual policies.

Consult your Agent or Broker on the details of Term Insurance.

Concurrent Insurance

The total fire insurance on the church property may be divided among several agents or brokers in the community. If this practice is followed, select one person to be responsible for reviewing all insurance written by all agents or

(Turn to page 18)

EXAMPLE "A"

Church property with actual cash value (replacement cost less depreciation) at time of loss	$ 100,000
Insurance to comply with 80% coinsurance of at least	$ 80,000
Insurance carried for full compliance	$ 80,000
Amount of loss	$ 16,000
Collectable loss $\frac{80{,}000 \text{ (amt. of ins.)}}{80{,}000 \text{ (80\% of val.)}} \times 16{,}000 =$	$ 16,000
Insurance pays	$ 16,000

EXAMPLE "B"

Church property with actual cash value (replacement cost less depreciation) at time of loss	$ 100,000
Insurance to comply with 80% coinsurance of at least	$ 80,000
Insurance carried (5/8 of compliance)	$ 50,000
Amount of loss	$ 16,000
Collectable loss $\frac{50{,}000 \text{ (amt. of ins.)}}{80{,}000 \text{ (80\% of val.)}} \times 16{,}000 =$	$ 10,000
Insurance pays	$ 10,000
Uncollectable loss 3/8 or	$ 6,000

What You Can Do With Three Acres

Church Will Build Program Around Estate

THE First Christian Church, Elyria, Ohio, made a very fortunate purchase. For a reasonable amount it was able to buy the three-acre estate of former Ambassador to France, William Graves. This three-acre development, just two blocks from the business section of the city, with its fine old brick mansion and its well landscaped grounds had long been considered a beauty mark in the city.

The minister, Henry K. Shaw; the architect, Junior W. Everhard of Cleveland; and the chairman of the building committee, C. A. Gibbens, saw an opportunity to utilize every square foot of the ground for the church and community program.

First in importance was the old mansion itself. It was a large building in splendid condition. With a few changes it will become the educational wing of the church. The reader will notice that we have placed a picture of the building directly under the educational wing of the new building. See how it provides educational rooms. The heavy black lines in the floor plans enclose the new construction.

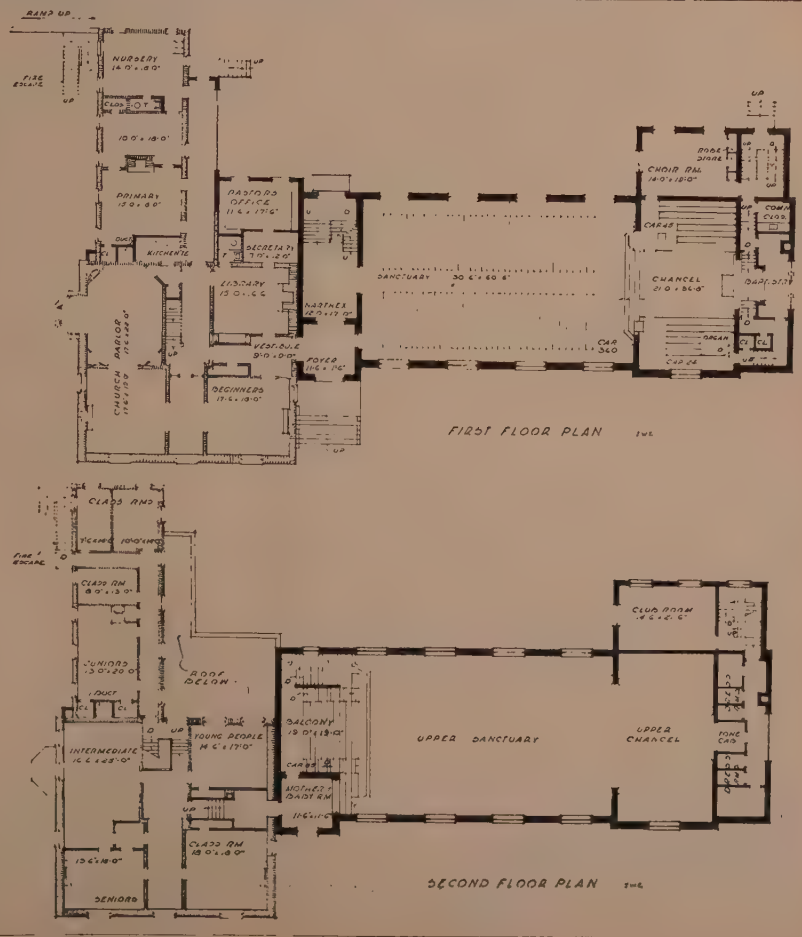
The old barn will become a handicraft shop offering a unique program for the church. In one corner will be erected a new parsonage; in another space will be reserved for a picnic center. A shelter house will be erected here. There is space reserved for tennis, badminton and croquet courts. The formal garden with its many roses and imported shrubs will be retained as a beauty spot. Of course, space will be reserved for automobile parking.

Our illustrations do not show the ground floor plans. There, in the old mansion, will be rest rooms, club rooms and the furnaces. Under the nave in the new section will be the social hall and dining room.

Immersionist churches will be interested in one feature used in ocnnection with the baptistry. Individual dressing rooms are provided for the convenience of the candidates for baptism.

THE FIRST CHRISTIAN CHURCH, ELYRIA, OHIO

Note from the pictures how the old brick mansion is being absorbed into the new church. All illustrations used are by courtesy of Junior W. Everhard, architect, Cleveland, Ohio.



Church Insurance

(From page 16)

brokers to make sure that it is properly administered.

For instance, complications arise in the event of loss if one policy provides for coinsurance and another covering the same property is written at a higher rate and does not have coinsurance.

Likewise, Extended Coverage in a fire insurance policy forms a single indivisible contract for the same term and amount of insurance. All fire insurance policies covering the same property should include Extended Coverage. Otherwise, any loss payment for damage from windstorm or the other Extended Coverage perils would be reduced to reflect the lack of uniformity in coverage.

Workmen's Compensation and Employer's Liability Insurance

In some states charitable and religious organizations are exempt from the Workmen's Compensation Law; in others this type of insurance is compulsory. It insures for liability imposed upon employers for personal injuries, including death, sustained by employees in line of duty.

Consult your local Insurance Agent or Broker.

Public Liability Insurance

This policy insures the church for liability imposed by law for damages due to bodily injury or destruction of property of others arising out of ownership, maintenance or use of premises.

In addition to regular services, the church may be used for church suppers, bazaars, musicals, etc. Any such public gathering creates the possibility of personal injury through an accident that might impose liability by law for damages to the injured person.

Contingent Liability Insurance

Any contractor or workman hired to repair, paint or remodel, etc., should have public liability insurance and give the church authorities evidence that such insurance is carried. However, where structural alterations, new construction, or demolition operations are involved the church should also purchase a contingent liability policy to protect the church for its liability arising out of the acts of the independent contractor.

Burglary, Robbery, Theft and Larceny Insurance

Various types of coverage are available to protect church property for loss or damage from these perils.

Special policies can include protection for loss, damage, destruction or disappearance of money and securities.

Automobile Insurance

Bodily injury, and property damage, liability insurance and fire, theft, collision insurance should be provided for all automobiles owned by the church.

Non-ownership Automobile Liability Insurance should be purchased to protect the church when automobiles not owned by the church are used in behalf of the church.

Fidelity Bonds

Protect the church from financial loss resulting from dishonest or fraudulent acts. Consideration should be given as to whether those who handle church funds and securities should be "bonded."

Boiler Insurance

The Extended Coverage Endorsement attached to a fire insurance policy excludes loss caused by explosion of steam boilers. If a steam boiler is used for heating then Boiler Insurance should be purchased to give proper protection.

Consult a local Insurance Agent or Broker for details on these Policies.

Fire and Accident Prevention

Causes of church fires:

	%
Heating plants and defective chimneys	44
Defective electric wiring, including pipe organ motor and wiring	16
Lightning	9
Fire communicated from a neighboring building	6
Smoking and matches	5
Repair and repainting hazards	4
Candles and wax tapers	3
Incense charcoal	2
Kitchen hazards	1
Careless handling of flammable liquids	1
Flammable decorations	1
Miscellaneous	8

Heating Systems

Not infrequently furnaces are taxed to capacity to heat the church for Sunday services because an average temperature cannot be maintained throughout the week when the church is not in use. This may result in overheated flues and chimney fires, and the custodian should be warned to avoid this hazard.

All papers, trash and other accumulations should be removed from the building and never allowed in the furnace room.

With coal furnaces, ashes should be put in metal containers only, and at no time should ashes be piled on the floor.

If the furnace is oil fired or automatically stoked, there should be approved types of automatic controls with a complete inspection by a trained furnace man before use in the fall. This should include complete cleaning of the furnace itself, pipes and ducts, and the checking of all automatic controls.

Proper insulation with asbestos board, metal or other adequate insulating material, should be required with adequate air space for all exposed beams or combustible material above the furnace.

Chimneys and Flues

Chimneys should be cleaned at least once a year, preferably before using the furnace in the fall. In older churches, where the chimney has been in long service, it is necessary to check for defects in the brickwork, particularly where the chimney is not lined with tile flue lining.

Electrical Wiring

All electrical wiring in the church should be checked by a competent electrician who is familiar with the "National Electrical Code."

All fuses should be standard approved by Underwriters' Laboratories, and only the size fuse specified by the electrician should be used.

Lightning

Lightning rod protection in accordance with the standards prescribed by the National Board of Fire Underwriters and approved by Underwriters' Laboratories should be installed on the building, including church steeples.

Housekeeping

If smoking is permitted during social affairs, sufficient ash trays should be provided and someone made responsible for extinguishing all smoldering cigarettes and cigars.

Kitchen should be kept clean. Grease should not be allowed to accumulate on walls, hoods or stoves.

Volatile material such as paints, varnishes or cleaners should be kept in metal cabinets or boxes and self-closing metal receptacles provided for any oily rags or waste. Approved fire extinguishers should be supplied for furnace room, kitchen and any other area where prompt use might prevent the spread of fire.

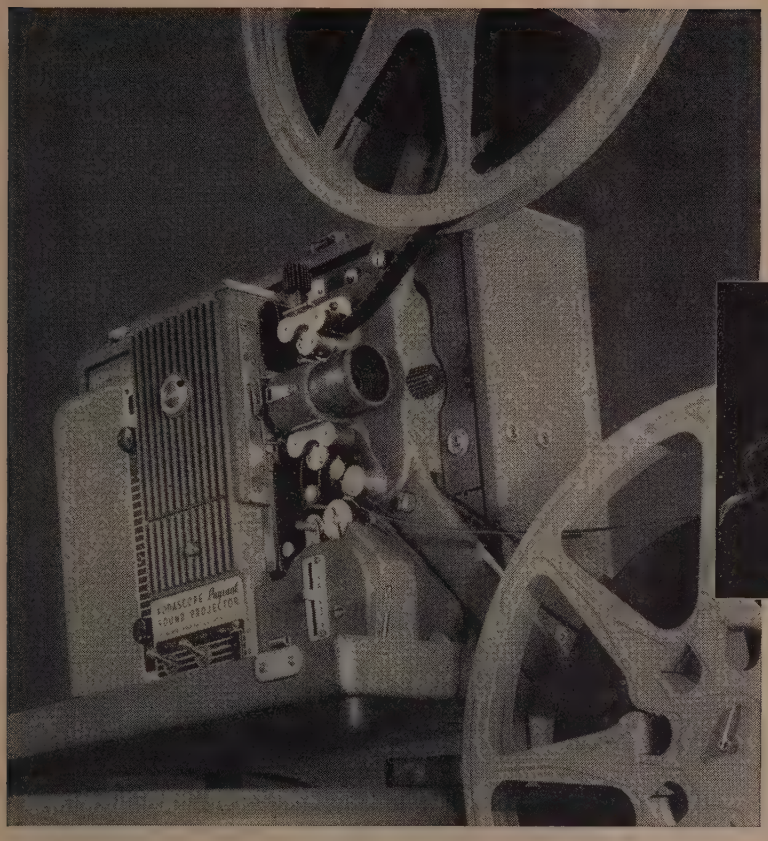
Accident Prevention

In all public assemblies it is essential that the exits be kept clear of obstructions and plainly marked. All exit doors should open outward. Stairways should be lighted and furnished with hand rails and non-slip treads.

Sidewalks and approaches to the church should be checked to prevent accidents. All driveways on church property should be clearly marked.

Illuminating or cooking gas installations should be checked for possible leaks and explosion hazard.

Steam boiler should be checked by a competent person and safety valve tested to prevent explosion.



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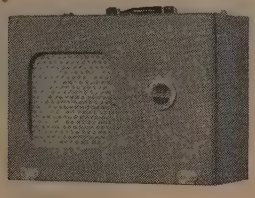

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Photos 1 and 2: Zion Lutheran Church, Odin, Minn. Ernest Schmidt, Architect, Mankato, Minn. William Olson, Contractor, Odin. Glued, laminated 36′ arches, height 29′ 6″, furnished by Rilco Laminated Products, Inc., St. Paul, Minn.

Photos 3 and 4: Emmanuel Lutheran Church, Ormsby, Minnesota. Ernest Schmidt, Architect, Mankato, Minnesota. Bosshart Construction Company, Truman, Minn. Glued, laminated 30′ wood arches, height 29′6″, manufactured by Rilco Laminated Products, Inc., St. Paul, Minn.

Photo 5: St. Paul's Evangelical Lutheran Church, Oakland, California. Arch type 39′ trusses, fabricated by Timber Structures, Inc., Portland, Oregon.

Photo 6: Roselawn Baptist Church, Cincinnati, Ohio. Teco timber trussed rafters 38′ span, site fabricated. Ayers and Company, Engineers and Contractors, Cincinnati. Teco connectors supplied by Timber Engineering Company of Ohio, Cincinnati.

Avoid Scarce Materials

INDICATIONS are plain that as our country's defense efforts increase there will be some shortages of building materials, and others will be on slow delivery for civilian use. Those who are in the midst of planning new churches will be wise to study with care the trends of building material shortages and to keep abreast of any governmental restrictions. (See illustrations on left.)

Fortunately thus far there are no restrictions on the building of churches. That does not mean, however, that a building committee is free from concern and has plenty of leeway in specifying materials. The church architect knows conditions and can be depended upon to specify those materials that will have reasonably prompt delivery.

For the benefit of those building committees, however, who now have plans in process or are contemplating the preparation of plans, it may be helpful to point out some of the advantages inherent in wood construction as such are a ready answer at this time. There has just been published recently an attractive 32-page illustrated booklet entitled *Churches* in which the Timber Engineering Company of Washington, D. C., shows many different types of both small and large churches that have used wood framing and wood trusses to good advantage.*

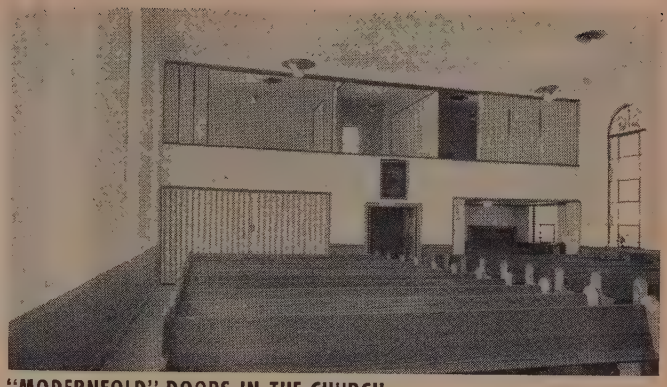
Illustrated at the left are interior and exterior views of churches that have used wood construction both structurally and for decorative purposes.

One of the best and most economical systems in new structural and decorative techniques is said to be glued laminated wood construction. Exposed, glued laminated wood arches give the desired architectural beauty. The exacting requirements of church design are effectively met in graceful lines and structural performance. This construction is illustrated in the plate which shows Minnesota Lutheran churches.

The illustration of the St. Paul's Evangelical Lutheran Church in Oakland, California, is a good example of exposed timber trusses that give a different type of architecture.

The Teco connector system of timber construction is also popular with architects for both exposed and concealed roof construction. The Roselawn Baptist Church of Cincinnati, Ohio, used trussed rafters for the roof construction that were built on the job. Glued laminated timber arches built in fabricating plants are delivered to the job site ready to erect.

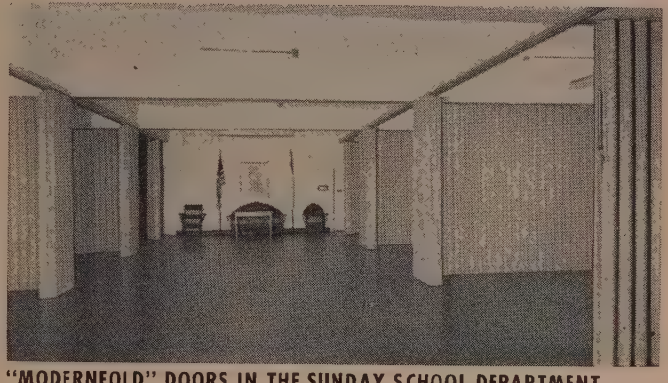
*If you wish a copy of the booklet, address a request to the editor of "Church Management," 1900 Euclid Avenue, Cleveland 15, Ohio.



"MODERNFOLD" DOORS IN THE CHURCH

1 See how "Modernfold" accordion-type doors make it possible to close off the alcoves and balcony in this church when all seats are not required. The pastor speaks to a compact group rather than a scattered assembly . . . and heat and light are saved. But when the occasion demands it, the "Modernfold" doors are easily folded to the walls—and the congregation overflows into the balcony and alcoves.

2 WAYS Churches Make better Use of Space!



"MODERNFOLD" DOORS IN THE SUNDAY SCHOOL DEPARTMENT

2 The department is easily and quickly divided into separate classrooms with "Modernfold" doors. No class can disturb any other. But when it is necessary for the entire department to meet together, the doors are quickly folded against the wall. There is one large room again.

but that's not all!

Wherever you use a swinging door in your church establishment, you can use a small "Modernfold" door to save space and provide greater beauty. "Modernfold" doors have a beautiful vinyl covering—in colors to suit any church decorative scheme. Vinyl is flame-resistant, will not chip, peel or fade . . . and washes easily with soap and water. Fabric is attached to a steel frame—your assurance of years of trouble-free use.

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HAVE AN EMERGENCY? TRY DIRECT MAIL

Start Early to Offset Summer Losses

*by William M. Hunter**

SUMMERTIME is tough on church finances. There are other times, too, when the church faces a financial crisis. How can the emergency be met quickly and effectively? During the war and in my first parish, where transportation was most difficult, where the chance of finding folks in when a campaigner might call was slim, I first learned the value of the direct-mail approach in raising funds.

For instance, the Chapel-by-the-Sea at Fort Myers Beach, Florida, had three quick fund-raising projects come along, one right after another: the need for a new deep-driven well, the need for radical reinforcements under the bell-tower, and the need for a sound motion picture projector in the work of the parish. In each instance the full amount of the needed repairs, improvements or equipment was raised mainly by direct-mail appeals.

This past summer we were faced with a similar problem at the John Hall Church. We have less than 300 members at John Hall, most of them of a middle class income, and we have a huge plant requiring a budget (including benevolences and church school support) of close to $16,000 per year. We received that year $5,000 from a church interested in our work, but we still had close to $11,000 to raise from fewer than 300 members!

So, it is not surprising that we felt the pinch of decreased summer offerings toward the end of July. Our treasurer and I felt that something had to be done. We drafted a letter, mailing it to the 160 potential giving units of our church.

The letter obviously is not intended to be a literary gem. It states the facts in language as simple and direct as we could muster. We believe it is not scolding; in fact, many of our people complimented us on the letter, that we made the appeal without scolding, though we did attempt to explain why we had so much less coming in during the summer.

So what happened? Let us examine the records for the week following the receipt of the appeal letter by our members. The letters had been mimeographed, with a stamped and addressed reply envelope enclosed. Letters were mailed July 25, received by most addresses by noon July 26.

When this article was written, responses were still coming in. However, what happened the first eight consecutive days may be of interest:

Date	No. of Replies	Amount Given	Back Pledges Paid
7-27	6	$50.00	$32.50
7-28	9	31.00	33.20
7-29	6	34.00	
7-30	8	47.00	52.00 (Sun.)‡
7-31	6	17.00	12.50
8- 1	2	5.00	24.00
8- 2	4	17.00	
8- 3	5	26.00	
Totals	46	$227.00	$154.20

Combined: $381.20

One hundred sixty letters to our "giving units" were mailed. This tabulation does not, of course, include the fifteen persons who indicated, on the telephone, their intention of contributing to this special appeal. We thus estimate, before the last response will have come in, we will receive at least $450.00 as a result of a letter which requested only $309!

The first eight days, then, we received forty-six responses to our letter, nearly a thirty per cent response. Direct-mail specialists tell me that any mail campaign should bring in a six per cent reply if well worked out, that a ten per cent reply is "phenomenal." We have reason to anticipate (before the last reply is in) a response up to and including fifty per cent, since the first eight days brought in almost thirty per cent.§

Nearly two-thirds of our requested help came from extra giving, from persons who had already pledged but who

Here is the letter we sentout:

July 25, 1950

Dear Member or Friend of John Hall:

This is an urgent S. O. S.!

John Hall Church—your church—just doesn't have the money to pay salaries and bills due from now to the end of August! We need, right now, a sum equivalent to at least three dollars ($3.00) from every person receiving this letter! Since we know that some may not send in anything—we hope that many of you will send in even more—so that we can average at least $3.00 from each member and friend of the church.

As you realize, the income of any church is cut during the summer. Church attendance is down. Members and pledgers either don't give during the summer, in some cases, or else they wait until they return in the fall. Yet the bills continue to come in—and have to be paid!

Here is our present situation:

Due on salaries, July and August	$801.00	
Guest ministers in August	60.00	
Estimate, gas and electricity	35.00	
Estimate, telephone	30.00	
Other operating expenses	100.00	
Total expenditures due, July, August		$1,026.00
Balance on hand July 24, 1950	$492.00	
†Due from Finnish Lutheran Church	100.00	
Estimated offerings July 30-August 27, 1950	125.00	
Total estimated income, July and August		717.00
Amount we need now to pay bills and salaries		$ 309.00

There it is, in black and white! As you see, this allows no backlog for beginning work in September; it simply cares for our immediate pressing needs! I'm sure that, knowing the facts, you will do your part. The enclosed envelope is for your convenience in replying promptly—while the need is so urgent! God bless you, always!

Very truly yours,
William Lay, Sr., Treasurer,
John Hall Memorial
Presbyterian Church

*Minister, John Hall Memorial Presbyterian Church, New York City.

†That item under income, "Due from Finnish Lutheran Church," refers to an arrangement whereby the facilities of John Hall are available to that congregation for its Sunday worship at a time different than our own, and also covers the use of other facilities in the parish house from time to time.

‡Notice: This is the portion of the Sunday offering directly attributable to the appeal letter, representing that money brought in in envelopes marked as a response to the appeal. Actually, the offering (not so earmarked) was unusually heavy on this particular Sunday, doubtlessly affected by the appeal letter.

§During a recent minstrel show we sold tickets by direct mail instead of by personal contact. We had a sixty-five per cent response in this campaign.

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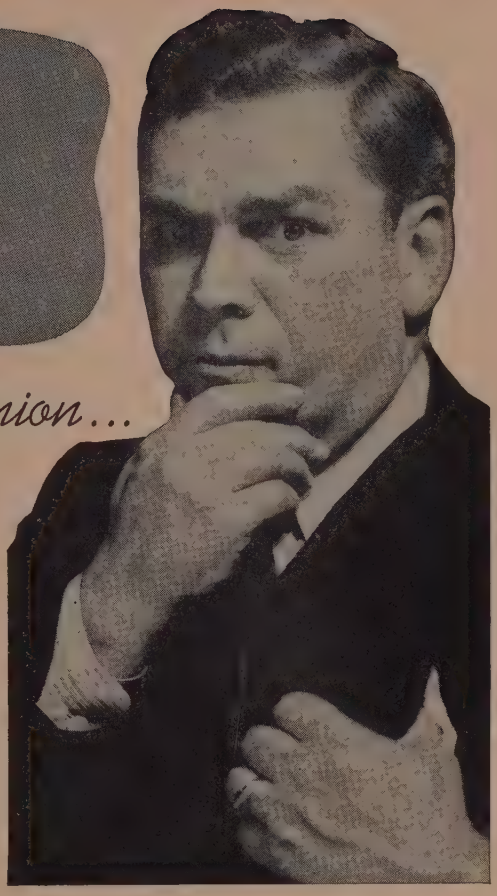

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sent in $3.00 to $25.00 to tide us over the emergency. Back-pledge payments were just that, not payments in advance, a study of the envelopes reveals. This represents money that might never have been paid were it not for the appeal. Experience reveals many people who get too far behind during the summer default on part of their pledge.

I am happy to add—during the proof-reading of the galleyproofs, eight months later—that more than sixty per cent of the giving units finally contributed to this particular appeal, and the amount needed was over-subscribed by more than 60 per cent, about half in special contributions and half in back pledges paid up.

What does this experience teach us concerning fund-raising?

1. Direct-mail appeal finds the person at home, or even follows him on his vacation. If the mail is sent first-class, it is usually likely to receive a reading.

2. Be factual. Say what needs to be said in simple language. Don't be afraid to speak in colloquial language.

In my first parish we had to secure a new facade for the Chapel-by-the-Sea to take care of the bell-tower which was beginning to cave in the roof. One of my officers at the time told me, "When you ask people for money, give them an idea where it's going." He suggested I secure a picture of the new portico-support arrangement, that I duplicate it on the mimeograph (which I did by tracing architect's sketches), and send this with our appeal. We raised more than $1,500.00 in a matter of weeks by this method!

In a similar way, our emergency appeal letter, through a simple, easily-understood tabulation, shows just why we faced an emergency.

3. Suggest a specific amount to be given. In our appeal letter, though we received individual gifts amounting to as much as $25.00 per person, more than fifty per cent of the contributions that came in were for exactly $3.00, though about fifteen per cent were for amounts from $3.50 to $5.00, showing that about sixty-five per cent of those who did reply took our suggestion literally.

The reason we asked $3.00 was because we anticipated a reply of nearly 100 persons, so asked for $3.00 per person. Actually, less than half of 100 persons gave but their average was more than twice the $3.00 we suggested!

4. Enclose a stamped and addressed reply envelope.£ I don't know why, but it usually works out that such an envelope increases the percentage of replies. The nearest explanation I can offer is that it makes it easy for the person to return his offering promptly, while it is still fresh in mind. Interestingly enough, about a third of those who have responded so far to our appeal have brought their unused envelopes in, unsealed, so we can use them again sometime!

5. Acknowledge all contributions, however small. This creates good will and is basically sound public relations. It is a good idea to put the acknowledgment in the form of a receipt so that those who wish to do so may use the receipt in claiming income tax deductions.

One day I sat down to figure, as close as possible, how much money per word I have received for churches I have served by direct-mail appeals of one sort or another. Writers usually rate publications on the basis of what the magazine pays per word. While some offer from one-half cent to one and one-half cents per word, others run from three cents to ten cents per word, and these are considered "tops." Yet my direct-mail appeal letters, if figured on the per-word response (form letters, not special or direct-to-the-person appeals), would come to at least $3.50 per word! While the editor of *Church Management* will probably not pay me $3.50 per word for this article, I am convinced that you, too, can find in your typewriter such golden magic for your church!

Have you an emergency? Try direct mail!

£Since this particular appeal we have secured a U. S. Gov't Postal Permit, in accord with Sec. 34.9 P. L. & R., which we use in lieu of a postage-prepaid envelope. This means we pay postage only on "bona fide" replies, and not on those not replying. The saving is considerable.

THERE ARE MANY WAYS TO PROGRESS

Some Want to Advance Backwards

by H. L. Williams

I HAVE read many of the books on leadership which define the forces which move men and—women—to action. So has our minister, Harry Bryerton. But he insists that one of the strongest forces in the churches he has pastored is the stubborn instinct of certain men and women to want to resist leadership and go just the opposite direction.

He learned this the hard way. He and his bride picked out the colors for the walls of the manse being prepared for them. When they arrived they found that not a single suggestion had been followed. After they knew the chairman of the house committee they knew the reason. Because they suggested blue they got green; if they had suggested green they might have got the colors they wanted.

One day Harry watched the coach of our high school football team put some rookies through their drills. He had the seven men in the line bend close to the ground and then asked them to charge. Five charged ahead; two charged backwards. The coach explained that that was about the right average. About two people in seven always want to make progress by resisting leadership.

We have one man in our church that is like that. He is for everything he proposes and against everything anybody else proposes. Harry soon learned that one of the best ways to get him on his side was to talk with him privately, letting some ideas drop. Then in due time this leader would propose them as his own and everything was lovely.

For instance, when the Second World War started Harry had some ideas on serving the men in uniform. He didn't dare to propose it at the trustees' meeting. But he went to the home of the president and rather informally suggested that it would be a fine thing if every man who went into the army carried a Bible given by the local church. The man apparently did not hear him. But at the trustee meeting he, himself, proposed the plan with the change that the Bibles were not to be limited to the church boys. Every man going into the army from our county was to receive a complimentary Bible.

Harry had another idea. It was that we should put a short flag staff over the entrance of the church and display the stars and stripes on patriotic days. Again the president of the board showed no interest. But when the board met again, he proposed that the church erect a thirty-foot flag mast on the church lawn and invest in a large flag.

But the preacher's greatest triumph was the time the Burnetts gave the church their concert grand piano. It was a good instrument but there was not room for it in the choir space. Nor was there room for it between the choir and the first pew. The choir felt that it would be a splendid supplement

for the organ and wanted it. But where to put it?

The only logical way would be to move the choir platform out a few feet to get the necessary room. But it posed a psychological problem for our church. The pastor knew that the chairman of the board would resist any such idea if the minister proposed it. He had to give it a lot of thought.

He came through with this. He brought to the trustee meeting some charts in which he showed that the piano could be accommodated without enlarging the choir space. One leg would be placed over the rail and rest upon a hardwood block at the platform floor level. The railing itself was a little high for this so Harry proposed that the carpenters saw into the two sides of the piano making little slots so the piano could stand level. He had it figured out that these slots would not interfere with wires or metal in the piano.

When he finished his presentation the storm broke. The president of the board was violent in his opposition.

"Just the sort of an idea a fool preacher would come up with," he said. "Spoil a $2,000 piano. All we have to do is to extend the platform out three feet and move the railing forward and everything will be all right."

"That was a terrible thing for Mr. —— to do," said one of the men to the pastor as he walked home with him after the meeting. "He called his own minister a fool. Yet, I must agree that the idea you suggested was rather silly."

Harry chuckled. "Maybe I was a fool," he said. "But you have got to admit that I got what I wanted."

Believe me, Harry is no fool.

Ministerial Oddities

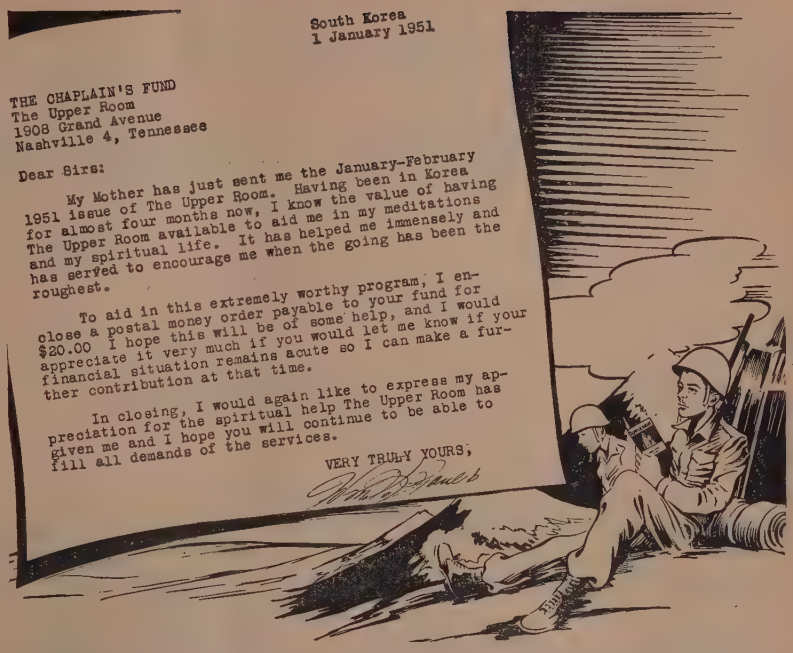
(From page 6)

"the angels have no pockets." Spurgeon apologized and set the matter right the next Sunday by amending the phrase to "stealing the feathers out of the angels' wings."

* * *

Just before Christmas, 1870, George Holland, a popular actor died. His friends were told by the rector of a Madison Avenue church that he would be unable to officiate at the funeral because the deceased belonged to the theatrical profession, but that the minister of the little church around the corner might consent. That church was the Church of the Transfiguration.

From that time it became the favorite church of the theatrical profession. It became known as The Little Church Around the Corner. Over 10,000 marriages have been performed there. It is visited annually by over 75,000 persons from all over the world.



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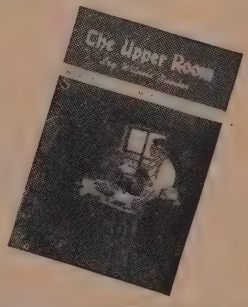

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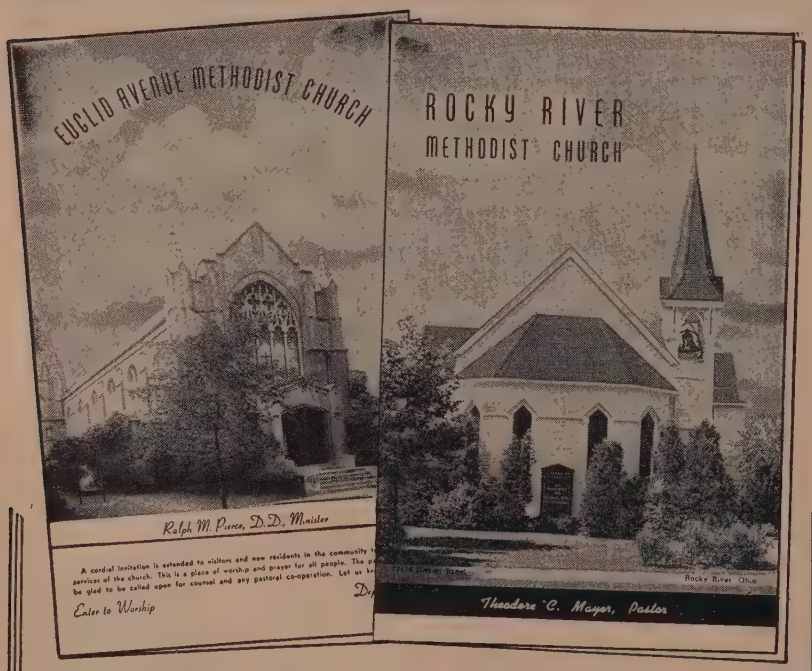
HE FOUND A CORDIAL WELCOME

The Friendly Eye of Greatness

*by Fred Smith**

WORKING on the principle that one good story deserves another, the story of the thoughtfulness of S. Parkes Cadman, as told in the February issue of *Church Management* by Hobart McKeehan of the editorial staff, brought to my mind a similar experience, but of double content, which was mine in 1947 while visiting England.

*Minister, Congregational Church, Ellis, Kansas.



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Previous to my visit to England, I had noticed a remarkable series of character studies in the well-known religious-literary *British Weekly*. They were written over the signature of Frank Shepherd. Out of a clear sky I wrote an appreciative note to him, adding the information that I might soon be on the way to visit England. I received a welcome invitation to visit him. I found the young man the minister of a live-wire seaside Congregational Church at Cleveleys, near the famed resort of Blackpool in Lancashire. He invited me to occupy his pulpit for two services, which I did.

Our conversation focussed to his articles in the *British Weekly*. He told me of a remarkable man, Sydney Walton, who had assumed control of the *Weekly*. He encouraged me to visit him when I went to London, sending on for me a word of explanation concerning myself. My visit to London fell at a time when Sydney Walton was vacationing at Folkestone, some 80 miles from London. But, though totally unknown to him, I received a courteous letter from him telling me that he had asked a friend to receive my call at Charing Cross Hotel.

The day came and I and my wife were there. At the appointed time the friend of Sydney Walton appeared. Taking both of us into dinner we had a rare visit. He proved to be John Stirling, a man high in the officiary of the British Bible Society. Later I was to discover that he had published *The Bible for Today*, a work known better in England than here in America. The quality of the book is indicated in that it bears the imprimatur of The Oxford University Press. To my delight I found that the introduction was written by my one-time friend of many years ago: the well known William Lyon Phelps of Yale.

So enthused were my wife and I with this gesture of friendship on the part of the unseen Sydney Walton that, two days later, I ventured to telephone Mr. Walton at Folkestone saying that we would appreciate a visit with him. He himself answered the telephone. At once he invited us to make him a visit. We did so. Of the delight of that afternoon we still have happy memories. It was as if we had always known each other. Out of the visit came an invitation to me to write occasionally to the *British Weekly*, an invitation which has been accepted. For his great service in high places in Britain and the British Empire, Mr. Walton was appointed a Commander of the Order of the British Empire. Other honors have come to him through the years. Perhaps dearest treasure of all to him in these days is the increasing influence the *British Weekly* is coming to have

HOW TO RUN A CHURCH LIBRARY

"The Best Church Library In the Country"

*by Annie Hoge Lockett**

MISS MARY L. SPINING, a willing worker in the service of the Lord, operates a library for the Covenant Presbyterian Church, Springfield, Ohio, that has been called the "best church library in the country." She considers a church library so important a part of parochial life that she declares she would operate a library even if she had to carry her books in a basket.

It was in 1930 that the church fathers asked Miss Spining, then director of the Junior Church, if she would take on the additional task of organizing a church library. They could offer her no operating budget, but she would have their enthusiastic backing and the start of an inherited library. Miss Mary, as she is generally known, accepted—and then found that the inherited library consisted largely of discarded and ancient school books.

Starting with only enthusiasm, today she operates a library that is an integral part of the parish life. She still has no operating budget, although a number of years ago the church fathers offered her $50 for the year. She spurned the offer saying that she would rather continue depending on the bounty of the Lord which, in the past, had proved more generous.

*Springfield, Ohio.

Over the years, she has worked out a series of operating rules for herself. To help other churches develop similar library programs, her experience has been formulated into the following operating guide.

I. Basic Philosophy

To be successful, a church library must have a basic philosophy, a creed of operations, a working code. It must adhere to that code consistently, and all decisions must be in keeping with it.

A church library must be keyed to the entire program of the church. It should supplement the work of the Junior Church by making available well written books that emphasize the fine character traits that the church is helping to develop.

For the church worker, the library must provide supplemental and inspirational material. For the adult reader, it must complement other library facilities in the community by supplying good literature, current and classical, that exemplifies the religious education emphases of the church. For the professional and trained worker, it must provide work-aids that will assist in developing the church's program.

II. Structural Organization

The Covenant Church library is the responsibility of a volunteer worker reporting directly to the Session. In this particular case, the worker is trained in the field of religious education and has acquired sufficient knowledge of library science.

Several alternatives are:

Plan 1. A volunteer worker reporting to the Session. This worker, or librarian, would be responsible for the selection, cataloguing, circulation of the books; for financing the project; and for its effectiveness in the church program.

Plan 2. A volunteer worker assisting the minister who would assume responsibility and who would work out in cooperation with the volunteer the division of duties.

Plan 3. A volunteer board that would assume responsibility for all matters of policy and that would delegate to a volunteer or paid worker procedural

---

on the religious and cultural life of England.

Unique in its pages is the weekly "corner piece" written by Sydney Walton himself. Here, week by week, with rare exception, he devotes this "corner piece" to exalting the richness and worth of some person or persons in humble life. With open eye and appreciative word he tells of the greatness of those who work in humble places. It is S. Parkes Cadman all over again. The world needs such greatness in our suspicion filled days. I would like to put my glorious experience with Sydney Walton and John Stirling alongside that of Hobart McKeehan's experience with S. Parkes Cadman. It is good to have been noticed by the friendly eye of greatness.

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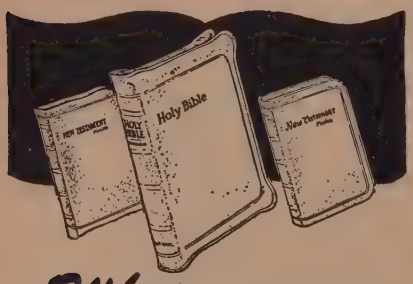

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functions. The personnel of the volunteer board could be selected by the Session from among its own members or from the congregation.

Plan 4. The Director of Religious Education, whether paid or volunteer, would be responsible for the library with one or more workers under his direction.

III. Financing

If the church finances permit, a definite and substantial sum should be included in the annual operating budget. Gifts from interested parishioners may be expected, both of books and of money.

The chief means of financing the Covenant Church library has been from sales tax receipts. Under Ohio law, a sales tax stamp is given in receipt for each payment; these may be redeemed by a church or charitable organization at an established rate. Some sales tax receipts in the Covenant Church are turned over to Miss Mary for the operation of the library. This has involved endless hours of work on her part in sorting and counting the stamps according to denomination. Over the years, the library has averaged about $200 annually from this source of revenue.

The budget for the library must cover the salary of any paid worker, the purchase of books, and the purchase of supplies.

IV. Selection of Material

All material for circulation by the library must be chosen in the light of the basic philosophy.

There will be constant pressure from patrons to turn the library into a secular one for the circulation of current best sellers. The librarian must be resolute to the established purpose of the program.

For the Covenant Church library, Miss Spining has developed these rules governing the selection of books:

1. There must be an adequate supply of all versions of the Bible translations. Copies of Bibles are often given the library, and many of these are passed on to needy persons.

2. Recommended church literature must be available. This includes periodicals, such as *Presbyterian Life*.

3. Standard and current reference aids, such as dictionaries, encyclopedias, histories, books of quotations, and the like are added as the demand indicates.

4. Adult fiction must meet standards of good literature, and must be examined in the light of the church's teachings before circulation. Current best sellers that do not meet this test are available in other spots, and the church library need not duplicate these facilities.

5. Juvenile fiction must meet standards of good literature and exemplify the church's teachings. Juvenile literature must be available in the simplest form, for the beginning or for the backward reader, as well as in more advanced steps for the more accomplished reader.

6. Church sponsored programs—such as Boy Scout, Girl Scout, and similar activities—must be taken into consideration in developing the library's program.

7. Local histories must be available, particularly those relating to the church's activities in the community.

8. Good biographies of famous Americans, missionaries, master musicians who composed church music, artists must be included.

9. Books on teaching methods, child psychology will assist church workers and parents.

10. One of the most important categories of books in the library consists of Bible story books, prayers, devotionals. For instance, twenty-six copies of Catherine Vos' *The Child's Story Bible* are currently in circulation in the Covenant Church library.

Discarded material from the library may be passed on to other libraries, sold to second-hand dealers or to interested buyers in the community.

V. Classification of Material

The Dewey Decimal System of Library Classification is followed, in a simplified form, by the Covenant Church library. This makes available standard and accepted classification for the library, and simplifies the patron's search for material in another library.

VI. Charge Out System

The Covenant library has found the single card system to be the most effective for its purposes. It must be remembered that the bulk of the books are withdrawn and returned during the brief periods before and after Junior Church or Sunday school. The librarian must be able to function as quickly as possible.

An envelope is pasted in the back of each book with a single card, bearing the name, author, and classification number of the book. Space is provided on the card for the writing of the patron's name at the time of withdrawal. No date due card is used in the book as the librarian is working with a controlled group and not with the general public.

VII. Follow-Up System

Reasonable time is allowed for the book to be returned after withdrawal. Follow-up is personal, and often the librarian finds this her best opportunity to assist the reader, either in upgrading his reading habits or in

straightening out a personal problem.

VIII. Hours of Availability

The library must keep open for established and publicized periods each week. As has been stated, the most popular time will be Sunday morning. Other hours must be established in keeping with local demands.

Judging from the experience of Miss Spining in the Covenant Church library, the librarian must plan to give a minimum of three hours of her time for preparation work for every hour that the library is open to patrons. In addition, the librarian must expect to receive "off-duty" demands over the telephone or by conversation.

IX. Promotion

Satisfied users of the library are the best form of promotion. In addition, announcements may be carried in the church bulletin, made in the Junior Church and at regular church services. From time to time, the librarian should talk about the work of the library before the various church groups.

X. Location of Library

The governing factor in the physical location is, of course, availability of space on the church premises. If possible, accessibility to patrons during popular hours should be considered.

Preferably, the room chosen should be well lighted and airy, large enough for bookshelves around the walls, for working space for the librarian, and for a convenient table and chairs for patrons. A supply cabinet is also needed, but may be placed outside the room.

XI. Acquisition of Books

Books are acquired in two ways: by gift and by purchase. If acquired by gift, it must be understood by the donor that the disposition of the book is the responsibility of the church library.

In purchasing books, prior arrangements for a purchase discount should be made with the dealer. This will result in a considerable saving for the library, and in return will create a larger reading public with whom the bookseller has to deal.

XII. Fines and Rental Fees

Fines may be charged if books are kept too long. However, the library is there to supplement the work of the church, and the imposition of fines may defeat its purpose.

Books in popular demand may be placed on a rental basis. This would lead to an increasing insistence that current best sellers be included regardless of the church library's standards. With a volunteer worker in charge, the collection of rental fees creates an additional burden on her limited time, and the income thus derived is of doubtful value.

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But here is good news for you: There is at last one insurance company in America that insures total abstainers only. And at last a preferred insurance rate is offered by it for non-drinking drivers. Thousands of policyholders now benefit by this dependable protection in a regular legal reserve insurance company. Among them are prominent ministers, school teachers, lawyers, doctors, college professors, political leaders and business men.

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YOU CAN HAVE A MEN'S CLUB

How to Build Up Club Attendance

*by Emerald L. Olson**

"WE ALREADY HAVE TOO MANY ORGANIZATIONS." So stated one of our church members recently. "Men just can't find time to turn out for another one."

He felt, however, that our church should have a men's club. So, we invited a committee to study the problem and take action. We asked ourselves, "How can we attract an interest among the men and at the same time do something worth while?" We agreed first of all that every man is interested in food. So one feature would be a hearty, delicious home-cooked meal at each meeting. The happy idea emerged to print the menu right on the tickets. "Prime roast beef, brown gravy, cherry pie"—these words have a magic all their own.

It was further decided that a men's club should not meet exclusively for social purposes. As a church organization it should carry out an educational and inspirational program. So we elected to engage a speaker for each meeting. Should we get free speakers or pay our speakers? After some debate, we decided to pay them. Thus we could select speakers of the highest ability and those in greatest demand. We found their fees to be moderate and the quality of their talks superior to those of the average free speaker. Thirty-five cents out of each ticket is set aside for speakers' fees.

But many church members are not attracted to a men's club even though a good speaker is featured. Other appeals need to be added. So, we decided to include dart baseball at each session. A number came to the first meeting for the meal and the baseball rather than the speaker. But they stayed to enjoy the speaker and are developing a taste for an inspirational address.

In order to economize on ticket printing costs and to make ticket selling easy, we printed four-month tickets at once. Tickets for the kick-off dinner were sold in single units. Almost a hundred reservations were secured for this occasion. The dinner, the speaker and the whole program went off splendidly.

At the conclusion of the evening, those present were invited to reserve tickets for the following three meetings by buying a block of three for five dollars. We pointed out that the tickets were transferable and that by purchasing them now, they were saving a lot of work for the ticket chairmen. The response was encouraging. Twenty blocks of tickets were ordered that very night. More reservations are coming in. We are thus by-passing part of the tedious personal work of soliciting each member for a ticket each month. The club member is also spared the annoyance of being solicited each month.

Oh yes, notice our name? We felt that to call this just another Men's Club would have little public relations value. So, we selected the name Squires Club. It's different and appealing.

Several men from outside our church came to the first dinner and asked to buy tickets for the future meetings. So, while we lay emphasis upon the men of our own church, we are glad to welcome any interested men in the community who wish to attend.

Two or three times, men's clubs have been sponsored by our church. But in each case, because of failure to plan for the demands of the local situation, they failed to get even a good start. The competition was too difficult for ordinary programs to survive.

Realizing the obstacles present locally, and planning both to overcome them and take advantage of local opportunities, has enabled us to establish the Squires Club on a firm foundation. We are confident that it will not only endure, but continue to grow as a significant organization in our church and community.

*Minister, Plymouth Congregational Church, Whiting, Indiana.

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Plymouth Congregational Church, Whiting, Indiana

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Hot Rolls Coffee Cherry Pie

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SQUIRES CLUB DINNER — Wed., March 8, 6:30

Subject: "NEW IDEAS vs. OLD IDEALS"
Speaker: Dr. Bernard M. Loomer, U. of Chicago

MENU

Baked Ham Candied Sweet Potatoes Fruit Salad
Broccoli with Cheese Sauce Hot Rolls Coffee Apple Pie

Squires Club Dart Baseball League

Tickets $1.75 (Transferable. Block of three $5. Order from M. Skinner Ph. 1125)
Plymouth Congregational Church, 119th & Stanton, Whiting, Indiana

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SQUIRES CLUB DINNER — Wed., April 12, 6:30
(LADIES NIGHT)

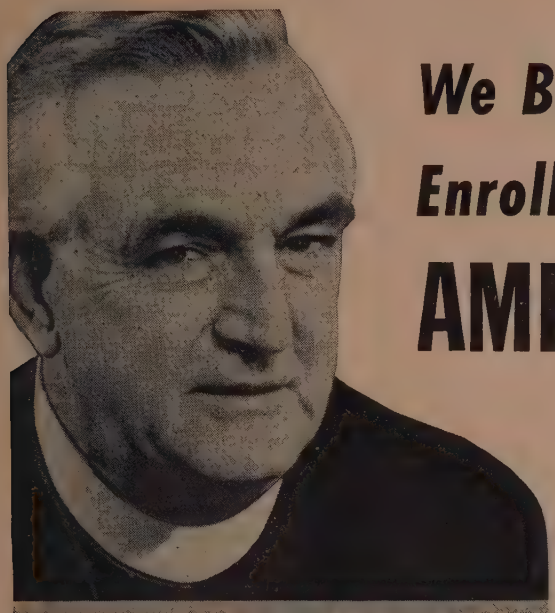
Subject: "MEN, MONEY AND MARKETS"
Speaker: Dr. Maynard C. Krueger,
Dept. of Economics, University of Chicago

MENU

Mock Chicken Legs Scalloped Potatoes Spiced Cinnamon Apples
Coleslaw Hot Rolls Coffee Hot Gingerbread Whipped Cream

Squires Club Dart Baseball League

Tickets $1.75 (Transferable. Order extras from Max Skinner, Phone 1125)
Plymouth Congregational Church, 119th & Stanton, Whiting, Indiana



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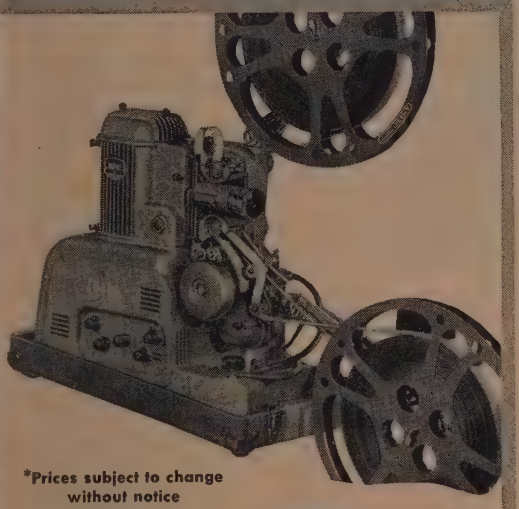

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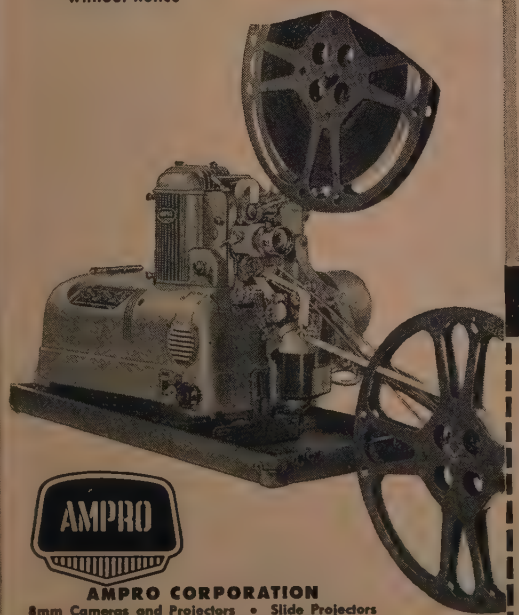

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LOOKING AHEAD TO COMMENCEMENT

Going Into Business With God

*A Sermon by Arthur A. Wahmann**

THERE is one question uppermost in the minds of this graduating class. "What shall I do with my life?" Some of you have reached a tentative answer and are about to prepare for a particular calling by attending higher or more specialized schools. Others are entering offices or shops. But the larger question remains, "What shall I do with my life?"

Will you permit the church to make its suggestion? Why not go into business with God? By that I do not necessarily mean you should enter the service of the church as a pastor or religious educator. Full-time Christian service should be considered more earnestly than you have considered it. All, however, are not suited for these endeavors. What I am pleading for is an understanding of the Christian attitude toward all work. St. Paul stated it when he declared, "For we are laborers together with God" (I Corinthians 3:9). Whatever your chosen field, you can work for God and your fellows through it, thus enjoying a divine partnership. Indeed, this is life's purpose. As a European thinker recently put it, "Man is called upon to transform the world in prayer and in thought, in art and in craftsmanship, in technology and in science, and even in politics." (E. Lampert: *The Apocalypse of History*, Faber and Faber.) A consciousness of our partnership with the Eternal is known as a sense of vocation.

Consider what a sense of vocation can do for your daily tasks.

For one thing, *it judges the usefulness of the work in which we engage.* If you are God's partner for the accomplishment of his will in our generation, you can devote your hands and mind only to those labors which in some way benefit your fellows. The complexity of modern industrial life tends to obscure the significance of a given job. But not entirely. Judged by God's standards we can soon discover whether the enterprise we are in ultimately harms or helps.

It must be admitted that some businesses are detrimental to human society. A trivial or unnecessary—sometimes even a harmful product—is manufactured and the public is soon bombarded with appeals to sex, snobbery or social acceptance in order to create a desire for the commodity. How simple the formula for happiness is, according to the "ad" men. Relaxation, romance, the key to prosperity, distinction—even peace of mind, can now be obtained in jars, packages and bottles. Ours is an amazing era!

A youth with a proper sense of vocation, however, will soon recognize a parasitic enterprise and shun it. God's business is the fulfillment of human personality, the enlargement of mankind's powers. "I am come that ye might have life and have it more abundantly." Our job is judged by that standard.

Again, when we go into business with God, *we are urged on toward the development of proficiency.* The slovenly workmanship in so many fields today arises from an improper attitude in the lazy workman. He isn't seeking

*Minister, Presbyterian Church of Harrison, New York.

"Light" has from time immemorial been recognized as a symbol of God's presence. In the Christian religion especially the use of lighted lamps and candles to signify the spiritual light brought to the world by Christ, goes back to the early days of the Church's history.

A particularly appropriate and growing custom is the beautiful and moving candlelight service. Few ceremonies so adequately express man's duty to carry the Light of Christ to others . . inspire quiet prayer and meditation . . . encourage and increase regular attendance to the church. "*Let your light so shine before men that they may see your good works and glorify your Father Who is in heaven.*"

A special Candlelight Service, prepared through the collaboration of several well-known clergymen, has now been organized in printed form. It may be shortened or made more elaborate, according to local circumstances. We will gladly send you a copy on request.

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to contribute anything through his efforts, but, instead, is out to make as much money as he can in the shortest possible time. Unfortunately, our whole economy is being geared to this selfish and uncreative purpose. The divine partner, however, possesses an inner compulsion to perform his job to the best of his ability.

You sweep a room or turn a sod,
And suddenly to your surprise
You hear the whirr of seraphim,
And find you're under God's own eyes
And building palaces for Him.

George Frederick Handel had this passion for excellence in his work. At the premiere of one of Handel's operas, the Prince of Wales was in the audience. Turning to Lord Chesterfield, he yawned and called it "devilishly boring." Since the Prince's opinions dictated fashion, the opera was sure to fail. The musicians were quite naturally downcast after the final curtain. The composer, however, entered their dressing room and commented simply, "Gentlemen, I'm not satisfied with the ending of the second act. We'll rehearse it tomorrow morning." One orchestra member spoke up, "But, sir, will it do any good? All London will stay away after the Prince's remark." Whereupon Handel replied, "Then they will stay away from a work perfectly played." It was such a passion for perfection that developed Handel's powers enabling him one day to compose the most beloved of all oratorios, *The Messiah.*

Further, it can be observed that *those who consider themselves God's partners in daily work find in its performance satisfaction and joy.* Whether in the world's eyes the job is considered menial or important doesn't matter. The man being used by God isn't self-conscious about his social position. The duties themselves provide satisfaction.

A Red Cap at Grand Central Terminal in New York has captured the public's imagination because his satisfaction in his humble work is so evident. Ralston Crosby Young confessed at one of our Lenten services that he wasn't always happy at being a station porter. He didn't want acquaintances to know how he earned his living. He'd rather have had them think he was a button pressing business executive. Now he is no longer conscious of his job's place on the social ladder for he believes he is not only working for the New York Central system but for the Operator of the solar system. And God has used him remarkably. He spoke of the day the station loud speaker called for Red Cap 42. When he appeared at the information desk a young woman told him she had a message from her mother who had died a few weeks ago. A year back, the Red Cap had given her mother encouragement as he pushed her wheel chair across the long station concourse. Said the young woman quietly, "She asked me to find you and tell you that what you said to her last summer made all the difference in the world to her." What greater reward can come through any job than the knowledge that you have helped someone when they needed it most? God's partners always find ways of being helpful. No wonder they are so happy.

Here, then, are some of the contributions your partnership with God can make to your days' activities.

The Sense of Vocation

Just how is a sense of vocation to develop? How are you to know what particular type of endeavor God wants you to enter? Some suggestions can be offered at this point.

The prime rule says *we are to surrender our entire life to God for use as he sees fit.* Daily work is but one aspect of our life. According to the Christian viewpoint, friendships, loyalties, family relationships and recreation must all be directed by the divine suggestion. One of the wisest sayings in the Book of Proverbs advises, "In all thy ways acknowledge Him, and He will direct thy paths" (Proverbs 3:6).

Having totally committed our personality to the Supreme Personality, we are ready for a further step in the selection of a life work. Sit down with pencil and paper and *take inventory of your limitations and talents.* Ask yourself some pertinent questions. Seek to discover whether your temperament and particular abilities suit you for the job toward which you feel inclined. Of course, our knowledge of our true self will be limited by our high self-regard. "The heart is deceitful above all things," confessed Jeremiah, "who can know it?" Because we cannot fully see ourselves as others see us, a third step is necessary.

Talk with some trusted adult friend who can look at your life objectively. Here, the vocational counselor can be a ready aid. Aptitude tests may reveal hidden talents of which you have been unaware and disclose limitations which must be overcome. Mature personal friends who have known you through the years can help you to enter the right vocation. Charles E. Wilson, formerly president of General Electric and now Director of Defense Mobilization, once told a reporter how conversations with a friend had helped in the shaping of his career. He'd gone to work at the age of thirteen in the Sprague Electric Company. The general manager of the firm took an interest in the boy and encouraged him

(Turn to page 35)

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Validity of Church Building Insurance*

by Arthur L. H. Street

A DECISION rendered by the New Jersey Court of Errors and Appeals suggests that church officers responsible for the carrying of insurance on church property should familiarize themselves with the conditions of the policies and guard against giving the insurance company any semblance of ground for denying liability in case of loss.

A frame church building became a total fire loss and an insurance company defended liability on a policy under a clause specifying that the insurance should be void if the premises should remain vacant or unoccupied more than ten days without the consent of the company. The court upheld a decision of a lower court in favor of the church. (Hampton v. Hartford Fire Ins. Co., 65 N. J. Law Reports 265, 47 Atlantic Reporter 433.) The following extract from the court's opinion shows the essential facts of the case and the grounds upon which the decision rested.

"If church buildings are kept for use for the purposes for which they are designed, and used as occasion presents and as the convenience of the congregation may require, and there is no intent shown to abandon them for the purposes of their use by the temporary periods of nonuse, even thoug hthose periods may exceed the 10-day limit in a policy, such act is not per se [in itself] a leaving of a church building vacant and unoccupied, within the forfeiture clause of the policy; and hence upon such proof alone a nonsuit would not be proper. If, however, it was undisputed under the evidence in the cause that the premises had been unoccupied as a church for more than 10 days, *without any intention or expectation of resuming worship* therein, or that an abandonment of its use for church purposes was apparent from the dissolution of the church society, *or an unreasonable time of nonoccupancy resulting from the nonresumption of religious services therein, then a nonsuit might be proper.*

"The chief reliance for reversal in this case is in the refusal of the trial judge to take the case from the jury, and his submitting as a question of fact to the jury whether the church was at the time of the fire, and for 10 days before, vacant or unoccupied, within the terms of the policy. We think the trial justice was right on both positions. There was evidence from which the jury in the case could find that the church property, considering its uses, was not vacant or unoccupied, within the terms used in the policy as they should be applied to a church building. Services had been held in the church until there was no minister to officiate,—about the 1st of April previous to the fire. The building was in charge of the trustees, and the president of the board had the key, and acted, as he always had, as the sexton, visiting it frequently, caring for it, and going in it as often as five times a week. The furniture was in the church, as was the organ used in worship. There was no change in the use of the property, and there was no determination to nonuse it as a church. The church remained ready to be opened as soon as anyone could be secured to preach. A Reverend Mr. Miller, it was supposed, was secured to preach on the second or third Sunday in May, as Mr. Hampton, the president of the trustees, testifies; and the church was opened, and the congregation gathered, as the evidence would indicate, but Mr. Miller did not appear. Does the fact that the preacher does not appear cause the church to be unoccupied? Is it possible, in case a city church—as is frequently done—closes for the month of August, and public worship is discontinued for that month, in case of fire after 10 days from the closing, that its insurance is forfeited? Is it possible, in case a church for any reason is without a pastor, and closes temporarily until someone is secured, and the church burns after 10 days from such closing, that the church is vacant and unoccupied, within the contemplation of this condition in its policy of insurance, and no recovery for the loss can be had? To give such a construction to a policy on a church would be to wholly disregard the contemplated uses of the property and the sensible and reasonable construction to be given to the term 'occupied' as applied to such property."

*Read in connection with the "Notes on Church Insurance," which appears on another page in this issue.

Read
CHURCH MANAGEMENT
Found in Prospering Churches

Going Into Business With God

(From page 33)

to talk about his life. He persuaded young Charles to enroll in night school and inspired him along the way to become a leader in the electrical industry. Good friends can give good counsel.

An indispensable rule must be followed if we are to enter the divine partnership. *All during the process of self-searching, we ought to lift up our life in inquiring prayer.* Every endeavor might be termed a "calling" for God can disclose his intention for us if we let him. We shall never hear God's call unless our spirit is sensitive to his voice. If we offer up our problem to the Eternal, repeatedly, and then have the courtesy to wait quietly for his answer, he will give suggestions.

Just one hundred years ago, the first woman entered medical school in Geneva, New York. Elizabeth Blackwell had long felt prompted to become a physician, but in her case the advice of her friends decried her choice. It seemed almost indecent for a female to consider such a physically intimate profession. On November 7, 1847, Elizabeth Blackwell wrote an entry in her journal, "Dread and doubt of what might be before me gathered in my mind. I was overwhelmed with sudden terror of what I was undertaking. In an agony of mental despair I cried out, 'Oh God, help me, support me. Lord Jesus, guide, enlighten me.' My very being went out in this yearning cry for divine help. Suddenly, overwhelmingly, an answer came. A glorious presence, as of brilliant light, flooded my soul. There was nothing visible to the physical sense; but a spiritual influence so joyful, gentle, but powerful, surrounded me that the despair that had overwhelmed me vanished.

Divine Guidance

The divine answer to your plea for guidance may not be as immediate or as dramatic. Yet, if your whole being reaches out in a yearning cry for help, you will receive it. Ideas as to your job in life will begin to take form. In Elizabeth Blackwell's words, they will be "in accordance with the great providential ordering of our race's progress."

"What shall I do with my life?" It is your most pressing query. Ask it today of the One who can best reply—the One who created you and who knows most about you, the Master Workman of the universe—your God. He will take you into business with himself. There is no unemployment in his service. He needs laborers in every field of endeavor. The wage he offers is the highest—his fellowship and his peace. He has a job waiting for you.

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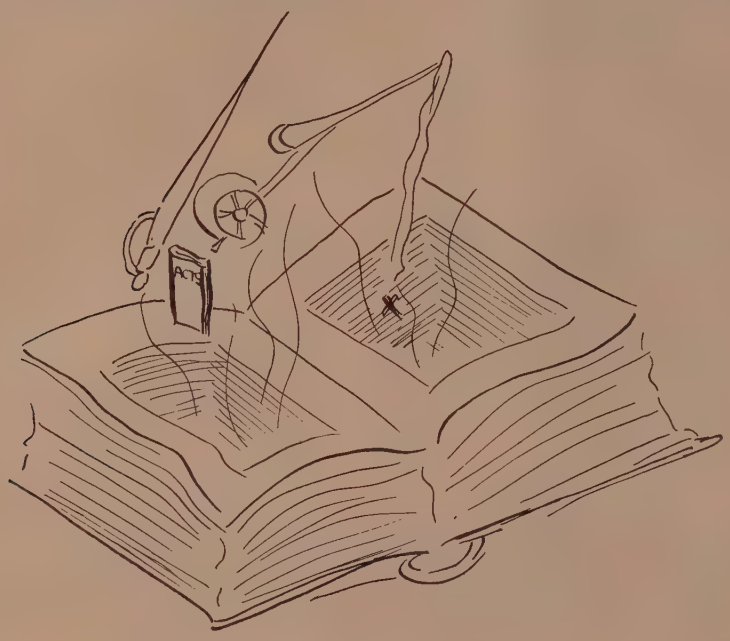
Mysterious Things in the Bible

An Illustrative Sermon for Children

*by Paul Barker**



And from a child thou hast known the holy scriptures.—II Timothy 3:15.

HAVE you ever found an old treasure chest in the sand? What fun it is to open an old box in the attic. Or maybe you have read a mystery about strange people in strange lands.

Boys and girls have always liked mysteries — now we call them comics. But did you know that we keep a mystery chest around the church? You have one right in your house. The Bible!

Paul called the gospel a mystery. And the gospel is in the Bible. The word of God is called a mystery and the word of God is in the Bible.

But there are some regular mysteries in the Bible too.

Have you ever read the detective story about Saul and David? Your mother and father can help you find it. It is about a wicked and jealous king who is trying to catch a boy and kill him because the boy is better liked by the people than is the king. Finally, the wicked king finds a mean witch to help him when he is in trouble but she turns against the king and predicts his death. Surely enough, the next day he gets killed by falling on his own sword.

Illustration

Large, old discarded church Bible with box-like receptacle cut out of center. Fill with anything which you wish the children to discover in the Bible.

(The illusion is better if you do not let them see into the receptacle. Cut out receptacle, ten pages at a time with razor blade.)

The boy becomes king and the most loved man in all his country.

That's in the Bible.

Then there are funny stories in the Bible. A good many of them were told by Jesus who was known sometimes as a man of sorrows, but at other times as a man who interested the people with stories and experiences about foolish people, parties, politicians, peculiar preachers, and spoiled children. He even told how a hostess will make the guests think the whole dinner is good by bringing out the best things first. Sometimes they said Jesus was too merry, but we know that one should be happy as well as sad.

Then there are riddles in the Bible. Do you know that the oldest man who ever lived died before his father did? Methuselah lived 969 years, but his father, Enoch, went up to heaven instead of dying. So, since his father never died, the oldest man who ever lived died before his father did. There are more than 500 riddles like that in the Bible. See how many you can find to tell the other children at school. Some of them are so hard that even your minister will have a difficult time guessing them.

Do you like short love stories, especially the kind that have adventure in them, travel, and kidnapping, and holding people for ransom? The world's best short story of adventure, love, and deceit is about a hero greater than Captain Marvel whose name was Joseph. His brothers became angry at him because he had a new coat. So they threw him in a well. But then they decided to pull him out and sell him as a slave to some camel drivers. The camel drivers traded him to traveling merchants who took him to a faraway land called Egypt.

The bad brothers put sheep's blood on the coat and showed it to the father who thought Joseph had been killed by lions. I won't tell you what happened next to the hero but he gets out of at least three more close calls just as he got out of the pit. Nothing in the movies has ever been so thrilling and wild as the strange tale of Joseph, the man who escaped from an Egyptian prison by a dream.

That's right in the front of the Bible, in the 37th chapter from the front.

Now look how many things I am going to take out of the Bible. Maybe Bill will come up here and hold some of these things.

But, mercy, I can't tell you all of these things that are in this mystery chest called the Bible. There are 66 different big story books in the Bible and some of them have 20 stories in the one book.

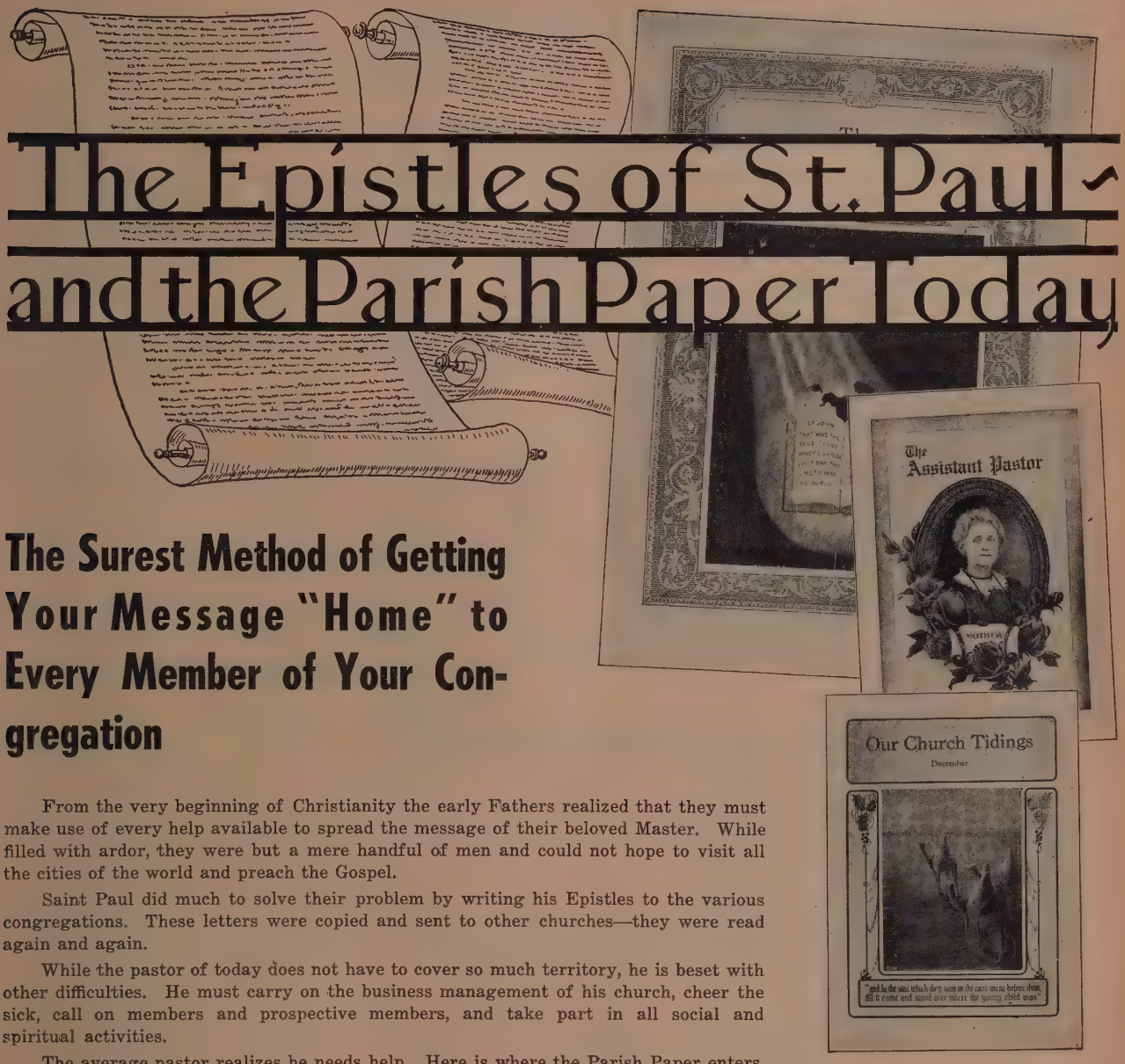
There are children's poems, children's prayers, and books of history, prophecy, and even some things like Buck Rogers stories—things that haven't even happened yet but will happen maybe in 1975 or 2567 A.D.

If life ever gets hard for you and you want to be brave like a real hero, you can read how Paul, a brave man who was a great sailor, adventurer, and writer, got his friends to be brave by writing them these words: "My dear friends, do you know any children who are not punished sometimes by their parents? Every child who is loved by his father gets punished sometime. Punishment always seems bad at the time but after it is over a child is always better off because it trains him to be more patient in life."

Well, that's in the Bible too, and it isn't very pleasant to think about. But it's good for us anyway.

*Minister, Baptist Church, Saco, Maine.

The Epistles of St. Paul and the Parish Paper Today



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Saint Paul did much to solve their problem by writing his Epistles to the various congregations. These letters were copied and sent to other churches—they were read again and again.

While the pastor of today does not have to cover so much territory, he is beset with other difficulties. He must carry on the business management of his church, cheer the sick, call on members and prospective members, and take part in all social and spiritual activities.

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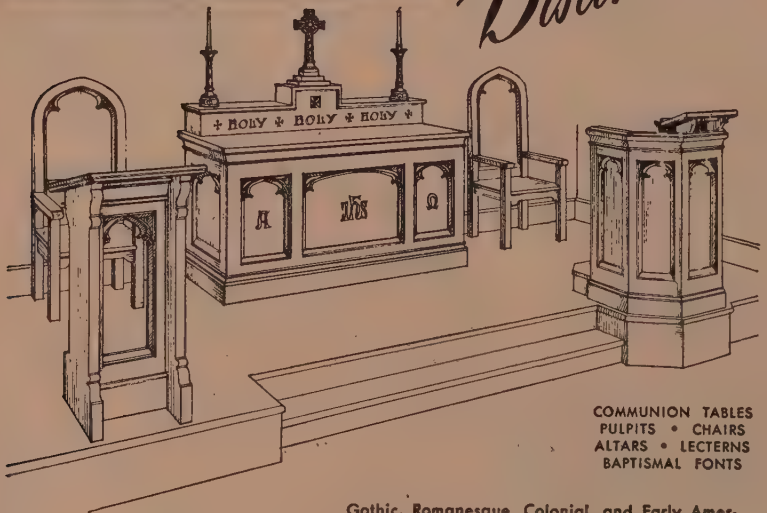

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*by Jean H. Breig**

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Earth climbs to heaven on a white star's ray—
A word that was quick spoken yesterday
May be a shining banner for today!

And heaven stoops so close to earth at night
With one star's tiny, dimly shining light—
Dim, because further burning is too bright.

Too bright for merely mortal eyes to see.
Too bright and yet its radiance on yon tree
Is light enough to dazzle you and me.

Earth climbs to heaven is a phrase that brings
The soft, light fluttering of fairy wings
And memories of wondrous, lovely things.

TIMETABLE FOR A HEART?

Has happiness a future?
Has the sun all day to shine?
Who knows how close a storm is?
How long will you be mine?

Has the heart its own timetable?
Does the ocean count its drops?
Who can tell the endless billions?
Who knows when wanting stops?

Has happiness a future?
Oh, would I could say "yes!"
But I know that any answer
Can be but a wistful guess.

Well, rivers have their bridges;
And storms can rainbows send
Hearts who have loved at last so well
May find there is no end!

HE LEFT A DREAM

And in his things they found
An undone score,
A line of verse or so.
They found much more
But knew it not,
For they had chanced
Upon a thought,
So nebulous and wispy
Did it seem
They never knew they'd
Looked upon a dream!

*From "One to Remember," by Jean H. Breig. Published by Dorrance. Verses used here by permission.

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Folk Dancing Is Fun

*by Harold Wiley Freer**

MORE and more churches are finding that an evening of folk dancing is one of the most pleasant forms of entertainment for its young people and adults. Everyone present can take part, and no great skill is necessary. A person who has never learned a single dance step can enjoy a full evening under the leadership of a capable teacher, for many basic steps are rhythmic walking or running or skipping. I have taken many groups who had no experience whatever, and have led them through two hours of rather strenuous yet quite hilarious fun. For folk dancing is fun.

Folk dancing is more than square dancing. Square dancing is based on sets of four couples, each set of eight people performing the various movements wholly independent of other sets. Most squares as danced today are American squares, though we use both English and Scandinavian in our own groups, too. Because each set is limited to eight people, extras must wait out a series. If there are only twenty-two people on hand, then nearly a third of them must sit out each square.

But when folk dances other than squares are used everyone may take part. In couple dances, in circles, and in longway formations variations may be found to enliven a full evening. For a two-hour program I usually plan about forty-five minutes with squares, the rest of the time with the circles and longways. By mixing these dances carefully, and by beginning with simple ones requiring only walking or running steps basically, all feel that they are quickly becoming experts. Hence, it is fun. To see some get the steps, but not to get it yourself—that is the bane of all folk dancing,—or of anything else, as far as wishing to continue as participants!

First requirement is a leader, even before music, for many folk dances can be sung, no musical instrument being necessary. The leader should use only dances with which he is completely familiar. If he has a partner who can help him demonstrate the steps, the two of them can lead any number most effectively. Through our youth group we have created teams of eight young people who have gone with me to various churches, assisting in the dances themselves and hence, helping others learn the steps very quickly. But a leader who knows step by step each dance, and who is patient, is sufficient. I find that teaching the dance in parts, and having the crowd go through the various bits until all have them, should come before the music itself begins. Then after the music does begin, if someone does not get the dance just right, stop the music and help that person. He will appreciate it later on, for he will then have learned the way to an evening of fun. Not until all have learned the steps should the music begin for the complete dance.

Second requirement is the music. No costly dance orchestra is necessary. Many dances are really singing games. If the leader himself does not have a good voice, he should have a partner who can lead the singing. All the dancers can then share in the music. But a piano is available for most groups, and the pianist, though missing the fun of dancing, will enjoy playing for a variety of games.

In recent years, though, some unusually fine folk dance records have been created, and these give on the whole the most satisfactory results. True enough, a good square dance orchestra is liked by many people, but these orchestras almost never play for the other folk dances. Further, the caller who comes with such a group often is a poor teacher, though an effective caller. But the major difficulty is the expense. With good records the initial cost is the only one, and the music can be used over and over again. There is no reason at all, if one person will learn to be a teacher of folk dances, beginning with simple ones at first, why any church group cannot buy the records and directions to start a folk dance program.

A Two-Hour Program

For a post-high school or young adult group I use a series of dances that progress from simple, non-partner types to the more complicated ones. Begin with "The Shoemaker's Dance," a circle with a skipping step. Then follow with "Cherkessia," a modern Hebrew dance with its humorous, yet fascinating rhythm.

Now form into couples, and learn "Chimes of Dunkirk," not too fast a dance, and "Seven Steps," which is quite fast. Here a breathing spell is usually necessary. Then comes the first set of squares, usually three in number. "Life on the Ocean Wave" is simple,

*Minister, Dover Congregational Church, Westlake, Ohio.

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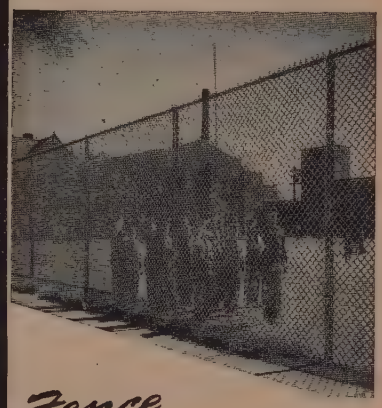

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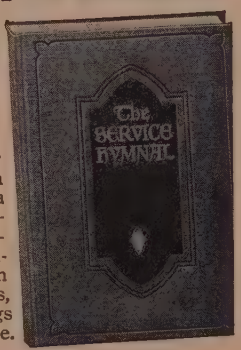

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and gives the fundamental chorus calls of "allemande left and a grand right and left." Follow with "Irish Washerwomen," then the more complicated and faster one, "Red River Valley." Again a rest period is needed.

When having a set, of squares or rounds, always have the slower ones first, the faster ones just before the rest period.

Now more complex folk dances can be used, such as "The Sicilian Circle," and a fast polka progressive, "The Little Brown Jug." Follow this with two or three squares, "Buffalo Gal," "My Darling Nellie Gray," or "Grapevine Twist." Now it is necessary to have slower dances if the group is beginning to tire, such as "Texas Schottische," which nearly every group wishes to repeat, "Greensleeves," and "Come, Let Us Be Joyful."

Always use at least one longways, such as "Belfast Duck," a rhythmic walking that teaches progression up and down the set, or "The Fireman's Dance" (for a larger crowd), and "The Virginia Reel." We invariably close with this because so many have heard about it, if they have not actually danced it. Refreshments are in order now, and the setting of the next date!

Folk Dance Directions

1. *Handy II*, the red Handy, $2.50, published by Cooperative Recreation Service, Delaware, Ohio. Four sections of various folk dances and music, with full directions, plus other sections of games and songs.

2. *Handy Country Dance Book*, $1.00, published by Cooperative Recreation Service, too. Two sections on square dancing, with careful directions for some, mere calls for others; and long section on mixed American dances. (Cooperative Service also has brief "Kits," 25 cents each, on various groups of dances, lists free.)

3. *Swing Your Partners* by Durward Maddocks (Stephen Daye Press) about $1.50. Excellent guide to modern American country dancing, with pen and ink sketches and rather complete directions.

4. *Folk Dances for All* by Michael Herman, $1.50, published by Barnes and Noble. Best brief volume of European folk dances, with music, careful descriptions, and running comments. Suggests records available for these.

5. *The Singing Caller*, collected and arranged by Ann Hastings Chase (Association Press) $1.50. Fifteen excellent squares and quadrilles, complete with music and direction, excellently illustrated with diagrams of the steps.

6. Full set of directions that go with "The World of Fun Series" of records, mentioned in the next section, free with the records.

7. For further study, the Burchenal books of national folk dances, to be found in most public libraries, the Victor Company having many records for these folk dances.

Recordings

1. Best of all is "The World of Fun Series," made by the Methodist church, $2.00 per each of the nine records, or all nine for $16.50. With the entire set a full-direction booklet is given, so that the ordinary leader may quickly teach the dances, American, European.

M-101 — Cshebogar, Kalvelis, Seven Steps, Holdiridia
M-102—Galway Piper, Ace of Diamonds, Danish Schottische, Come, Let Us Be Joyful
M-103—Irish Washerwoman, Captain Jinks, (can be used for fast square dances too)
M-104—Red River Valley, Sicilian Circle, Camptown Races, Pop Goes the Weasel
M-105—Weaving, Troika, Spanish Circle, Chimes of Dunkirk
M-106—Trallen, La Raspa, Green Sleeves, Trip to Helsinki
M-107—Little Brown Jug, Fireman's Dance, Put Your Little Foot
M-108—Seven Jumps, The Crested Hen, Gustavs Skol, Korobuska
M-109—The Black Nag, Circassian Circle, Christ Church Bells, The Cumberland Square Eight

2. Folk Craft Set F-2 (without calls) $3.95 for the album, single records 79 cents
Ten Little Indians, Life on Ocean Wave, White Cockade, Old Log Cabin, Angleworm Wiggle, Wabash Cannonball, Darling Nellie Gray, Pop Goes the Weasel

Set F-1 is almost identical, except it has the calls. I prefer those without calls, for they can be used for other dances at times.

3. Woodhull's Old Time Squares, Victor Album C-36, $5.15 the set. Eight sides, six with calls. The single "Blackberry Quadrille" and "Soldier's Joy," without calls, now may be purchased separately, Victor 36403. It is probably the favorite for most leaders, for it can be used for so many different dances.

4. Sonart Album M8, $4.95 "Community Folk Dances" by Michael Herman and his orchestra. Instructions on cover and in "Folk Dances for All" by Herman listed above. Four records, nine dances, all excellent.

5. Ultra Album U-6 "Jewish Folk Dances," $2.30. Two records with four dances, directions on the cover.

All of these can be purchased from The Folk Dancer, P. O. Box 201, Flushing, Long Island, New York. Upon request a catalog of additional records

and books may be had from the same place, their recommendation to be accepted above any other.

Conclusion

For groups that wish to go into advanced study, get acquainted with Cecil Sharp Clubs in the larger cities, or other folk dance organizations. The Y.W.C.A. and the Y.M.C.A. frequently can give addresses of such clubs. Often such clubs can furnish teachers or classes where leaders may learn new dances.

But for the average church group, the records listed above will give such a variety of rounds, longways, and squares that no program need be duplicated. Only a small portion of these dances can be used in any one evening. Quickly, groups will choose their favorites, but the good leader will continually bring new dances before them. Year after year good fun will result from this variety.

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It's just the latest kilter, with a gallery and dome.
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And when 'twas dedicated, why, we planked ten thousand down;
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And the Ladies' Aid Society, it promised all the rest.

We've got an organ in the church, very finest in the land;
It's got a thousand pipes or more, its melody is grand.
And when we sit in cushioned pews, and hear the master play,
It carries us to realms of bliss unnumbered miles away.
It cost a cool three thousand, and it's stood the hardest test;
We'll pay a thousand on it—the Ladies' Aid the rest.

They'll give a hundred sociables, cantatas too, and teas;
They'll bake a thousand angel cakes, and tons of cream they'll freeze,
They'll beg and scrape and toil and sweat for seven years or more,
And then they'll start all o'er again, for a carpet on the floor.
No; it isn't just like digging out the money from your vest,
When the Ladies' Aid gets busy and says, "We'll pay the rest."

Of course, we're proud of our big church, from pulpit up to spire;
It is the darling of our eyes, the crown of our desire.
But when I see the sisters work to raise the cash that lacks,
I somehow feel the church is built on women's tired backs.
And sometimes I can't help thinking, when we reach the regions blest,
That men will get the toil and sweat, and the Ladies' Aid — the rest.

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Which thought 'twas wondrous wise.

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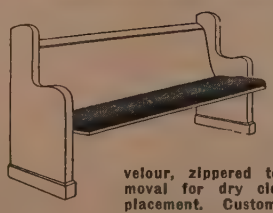

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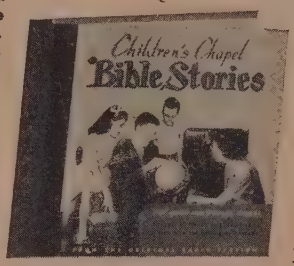

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It tried to pay expenses
By selling cakes and pies;
But after years of trying
That plan to raise the cash,
The folks got tired of buying,
And the whole thing went to smash.

There was a church in our town.
And it was wondrous wise;
It always paid expenses
By simply paying tithes.
For when 'twas found the tithe did pay
It seemed so very plain,
Forthwith 'twould have no other way,
Not ever once again.

TO PLEDGE OR NOT TO PLEDGE

"To pledge or not to pledge—that is the question:
Whether 'tis nobler in a man to gather
The Church's blessings free, and leave the others
To foot the bills and spread the gospel tidings,
Or to take pen, to sign a pledge that's Duplex
And share the cost. To write—to sign—to pledge—
To pledge — perchance to pay! Ay, there's the rub;
For in six months I may have lowered salary;
Stocks may have sunk, or bad investments swat me.
And then, besides the increased cost of living
Must give me pause; then too, there's the respect
I owe myself to a costly motor;
The dues of clubs, the children off at college!
Why not content myself with casual giving
On pleasant Sundays when I journey churchward
And not commit myself to certain moneys?"

WAS THAT SOMEBODY YOU?

(New words to an old tune)

Somebody signed a golden pledge,
Testing his purse to utmost edge;
Somebody paid throughout the year,
Bright'ning the world with Christian cheer —
Was that somebody you?

Somebody's pledge was only a scrap,
Paper that had no value, mayhap;
Somebody's soul grew shriveled and small;
Failing, he grieved the Lord of all —
Was that somebody you?

* * *

For thou must share if thou wouldst't keep
That good thing from above,
Ceasing to share, thou ceasest to have,
Such is the law of love.

* * *

It is in loving, not in being loved, the heart is blessed,
It is in giving, not in seeking gifts, we find our quest;
Whatever be thy longing, or thy need, that do thou give,
So shall thy soul be fed, and thou indeed shalt truly live.

* * *

Bless thou the gift our hands have brought;
Bless thou the work our hearts have planned;
Ours is the hope, the will, the thought;
The rest, O Lord, is in thy hands.

It's All Over Now

*A Post Easter Sermon by Kenneth H. Wait**

JUST about this time each year many of us are wont to heave a deep sigh of relief. All the preparations that were in process of being made in our homes and churches for the last two months have culminated in the communion service of Maundy Thursday, the sunrise service, and the Easter pageant . . . and now it's all over. We have come under the spell of the passion story in scripture and in song, and as we listened we have felt that we, too, were in that crowd which hailed him "King" when he rode so triumphantly into Jerusalem on the borrowed ass. It seemed that we stood with him on that hill overlooking Jerusalem, and as he begins to speak we look at him and notice that the tears are streaming down those tight-drawn cheeks as he says in tones of deepest anguish, "If thou hadst only known the things which belong unto thy peace. But now they are hid from thine eyes."

We go with him into that beautiful garden called Gethsemane and wait while he pleads with God to know his will. All of a sudden we hear a noise and as we look up we see Judas with some others entering the garden. There is a scuffle, and Jesus is carried away to Annas, the father-in-law of the high priest, and then to the high priest, Caiaphas, himself. Caiaphas and the chief priests mock Jesus and ask him by what authority he preaches the gospel of the kingdom of God, and when he says that he is the Son of God they beat him and spit upon him and send him on to Pilate to be judged. We feel sorry for Pilate and the position that he is in; for finding no fault in the man he is yet forced to do something about it, and so he sends him up to Herod. Again our blessed Master undergoes all sorts of degradation and is sent back to Pilate once more. Poor Pilate! He discovered that terrible night what men have been discovering during all the centuries since, that once one comes into contact with the dynamic personality of the Lord Jesus, something must be done about it. What could Pilate do? It was his job to make peace—at any cost. So it is that we are standing in the dust on a hot afternoon on the road leading from Jerusalem to the hill of Golgatha; we stand among a crowd and as they shout "crucify him," we notice the look of compassion which comes on his face for that one who relieved his weary shoulders of the burden of the cross.

A few hours later he is taken from the cross, and his body—broken in order to speed up the natural process of crucifixion which results in death—is taken away and laid in a virgin tomb. It's all over now! And as we stand with a group of the chief men of the temple at the gate of the city on the following day we hear one of them sarcastically say, "The crazy carpenter of Nazareth has paid the price for thinking of himself more highly than he ought to think."

It is probable that even his disciples had a bit of this feeling; for they went their way and began to adjust themselves to their former ways of life, and former occupations. Certainly Thomas felt that it was all over when the stone was rolled in front of the tomb—sealing it forever. He had not believed the words of the prophets nor even the words of Christ himself; for even when he walked with Christ on the road to Emmaus, he could not imagine that it was he. So with the disciples, it's all over now!

So, for many of us, this period which we call Lent has come to a glorious climax of spring hats and new clothes as they were displayed in our churches which are filled only on that one day of the year—Easter. Now that it's all over, men, women and children all over the country have gone back to smoking cigarettes, chewing gum and dancing on Saturday nights—practices which, if they are bad in Lent, are bad at any time. But that seems to be what Lent is: the fast of the body. The restrictions which we have forced upon ourselves can now be lifted, and we are free once more to indulge in our usual gluttonous practices.

What a shameful desecration of this holy season. If Lent has meant nothing more to us than the fast of the body, then it is all over now—till next year. But if we have realized the true meaning of Lent—not as the fast of the body, but as the feast of the soul—then each successive Lenten season will find us more Christlike than before. Lent is not a time for negative attitudes and long faces, but of hope and joy in the eternal power of the gospel

(Turn to next page)

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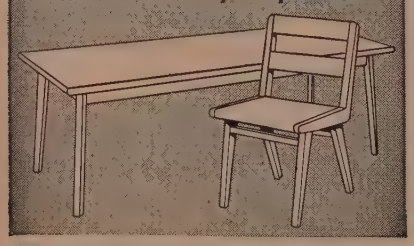

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For little acts through which she adds grace and beauty to living.

For her spirit of indomitable hope and the ability to live above the life about her.

For her sharing of our life with us—being one with us, seeing our situations through our eyes as well as through the eyes of maturity.

For her understanding of each of us, her recognition of our faults, her efforts to correct them, her ability to counsel and guide experience in order to lead us into the development of more wholesome and happier personality.

For her interest in and encouragement of our activities.

For her reverence for our confidences.

For her belief in us which never swerves even though she knows, as no else can, our weaknesses, worries, failures; for her constant vision beyond what we are to what we may be.

For sharing her problems with us and early inducting us into helpful leadership and service activities.

For her sense of values, the placing of first things first.

For her influence in holding us to a highway of living with a steady refusal to give in to unworthy attitudes toward others even when under strain and stress.

For her human sympathy and desire to help all persons and all creatures.

For her consistently Christ-like attitudes toward people and situations.

For her insight into and appreciative understanding of people; for her ability to see and bring forth the best in others; for her Christian use of psychology in working and living with others.

For her breadth of interests and her achievements in service beyond the home.

For her ideals of living and her philosophy of life based upon devotion to God and creative loyalty to the spirit of Jesus.

I THANK THEE, THANK THEE, GOD.

It's All Over Now

(From page 43)

of the ever-living Christ.

Your attitude toward Lent and its meaning shows in your face. It bothers me to see so many people, for some sanctimonious reason, take on the appearance symbolized by the clock when its hands are at 7:20, rather than that more joyous countenance which the season should produce which is similar to that when the hands of the clock are at 10:10.

Lent is not a sad season, and one which we should be glad to see come to an end, but is a season of hope and joy,

in which we should be especially concerned with viewing the life of Jesus, the sacrifice he paid, and its meaning for us today. It should be, above all, a time of inspiration. If we will turn our attention from the fast of the body to the feast of the soul, we can realize the true meaning of Lent. The great prophet, Isaiah, warned the Jewish people many years ago that their practice of fixed fasts had become nothing but a meaningless form, devoid of spiritual worship. He went on to warn that the only fast God would approve was one which prepared a man spiritually to show more kindness and concern for his fellowmen than he had before.—(Isaiah 58)

During these days we should have been thinking seriously about the contribution of Christ to the world. We've read about it, talked about it, and preached about it. For those who seek to know its true meaning, this Lenten season and every Lenten season, has been a time of self-examination, and a comparison of our life with that of the Master. If we have done this, we have been growing, and the effect in our very souls of celebrating this holy season in such a way can never be erased.

We are happy now in the realization that the laying of Christ in the tomb was not the end, but indeed, was the very beginning of new life for all who seek to follow his example. Lent and spring come upon us at about the same time. Just as spring brings with it the promise of new life to plants and trees, shrubs and flowers, so also is Lent a witness to the promise of new life here and now for the individual who yields himself to Christ. It is more than this, it is a reminder that the Christ upon whom our attention is fixed shall live forever.

Where Does Jesus Live?

So many times in his ministry a man is brought to a deeper understanding of an old truth because of questions, "out of the mouths of babes and sucklings." This happened to me one Sunday following Easter. The lesson in the church school class which I was teaching was on the abiding meaning of Easter, and the statement was made in the text that Jesus was alive today. One of my junior boys with whom I had been having trouble, and who seemed to be the least interested of all, came up with this poignant question, "If Jesus is living today, where does he live?" If more of us would ask this question, the meaning of Lent and Easter would not easily be forgotten. I found the answer to this question many years ago in a song by A. H. Ackley which we used to sing in Sun-

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day school, and it has always contained much meaning for me.

I serve a risen Saviour,
He's in the world today.
I know that He is living
Whatever men may say.

He lives, He lives;
Christ Jesus lives today.
He walks with me, and talks with me
Along life's narrow way.

He lives, He lives;
Rich blessings to impart.
You ask me how I know He lives?
He lives within my heart.

Surely this is the message of the resurrection miracle; that Jesus is alive today because he lives within the hearts of men. When we see how this one man who probably loved life more than any other ever did, was willing to give his life in defense of a gospel of good news and freedom for all men, we are filled with an irresistible compunction to "go and do thou likewise."

It's not all over for us, then, when Easter is over; for Christ's work is never done. If Jesus lives today, it is only because he lives in the sense that men believe what he said to be true and try to live this truth every day. Christ may live for others when we show them that he lives in us; that we are motivated by the desire to do his will, and to bear his burden.

Biographical Sermon for April

Arthur Wellesley—Duke of Wellington

by Thomas H. Warner

The just man walketh in his integrity.—Proverbs 20:7.

ARTHUR WELLESLEY, Duke of Wellington, was born April 29, 1769. He died in 1852. He was a son of Lord Mornington. Wellington bought his way into the army. He passed through several regiments until, at twenty-four, he commanded the 33rd Foot Regiment, still known as the Duke of Wellington's regiment. Through his brother's influence he obtained important commands which enabled him to display his great abilities.

In 1815 Wellington was placed in command of the forces maintained by Britain with the object of crashing Napoleon's power forever. In alliance with the British were the Prussians, Austrians and Russians. Wellington conducted the operations at Waterloo. On June 18, 1815, aided by Blucher's army, he dispersed Napoleon's forces and occupied Paris.

Napoleon, having escaped from Elba, had taken the field at the head of a small but perfectly organized army. His object was to crush the armies of Wellington and Blucher before they could effect a junction with the Austrian and Russian armies. When he realized that he was defeated he quit the field with his staff and left his army to shift for itself.

Wellington's later career was devoted to politics. He became prime minister in 1828. He opposed many domestic reforms which have since been carried out. Many honors were conferred upon him. He was buried in St. Paul's Cathedral.

When a bill granting certain privileges to the common people was carried in Parliament, Wellington stalked out of the House of Lords followed by a hundred of the peers, and said gloomily, "We can never hope to be as prosperous as we have been."

A few incidents from Wellington's life will indicate the caliber of the man.

Wellington was very fond of field sports. On one occasion a farmer's boy was instructed to keep a certain gate shut in order to prevent the hunters from trampling down the crops. A hunter came up and asked him to open it. "No," said the lad, "I was placed here to keep it shut." The hunter became indignant. He expostulated with the boy. "Don't you know who I am? I am the Duke of Wellington." The lad said he did not care who he was. Then the Duke praised him for his firmness and gave him half a sovereign. The lad boasted afterwards that he had done what Napoleon could not do, he had stopped the Duke of Wellington.

Wellington purchased a farm. When the transaction was completed, his steward congratulated him upon having made a good bargain, as the owner was forced to part with it. "What do you mean by a bargain?" asked the duke. The steward replied, "It was valued at eleven hundred pounds and we have got it for eight hundred." "In that case," said the duke, "you will carry the extra three hundred pounds to the seller, and never talk to me of cheap land again."

Punctuality was never better exemplified than in the career of Wellington. It is said that when he was making an appointment to meet an engineer on the morning of the next day, the engineer remarked, "I will take care to be punctual at five." Wellington replied, "Say a quarter to five. I owe all I have achieved to being ready a quarter of an hour before it seemed necessary to be so, and I learned that lesson when I was a boy."

On one occasion, during the Peninsular campaign, Wellington was forced to send picked men into dangerous places. It became necessary to capture a battery at St. Sebastian which was hurling death and destruction into the British ranks. The duke selected a group of men and said to the commanding officer, "Colonel, I have faith in your men. Your regiment is the first in the world." The soldiers were inspired by his words. They dashed forward with an impetus that routed the French. Wellington said it was the most magnificent charge he had ever seen.

Wellington once ordered an officer to perform a difficult service. The officer said, "My lord, I will do it, but first give me a grasp of your conquering hand." He received a hearty grip and rode away to the deadly encounter.

A nephew of Wellington's said that he required everybody in his house on Sunday to go to church. On one occasion, a guest said that he was a Catholic and that there was no Catholic church in the neighborhood. He thought thus to gain exemption. But the duke learned that there was a Catholic church thirty miles away. He immediately ordered a coach and four and informed the guest that he would be driven to church. As it turned out the guest was not a Catholic. So he had to take a sixty-mile ride for attempting to dodge a family custom.

When Wellington was ill, the last thing he asked for was a little tea. The servant handed it to him in a saucer and asked if he would take it. The duke replied, "Yes, if you please." These were his last words. A writer remarked, "He who had commanded the greatest armies in Europe, and had long used the tone of authority, did not neglect the small courtesies of life."

The outstanding feature of Wellington's life was his integrity. "Give me the man of integrity," said Dean Stanley, "on whom we know we can thoroughly depend; who will stand firm when others fail; the friend, faithful and true; the adviser, honest and fearless; the adversary, just and chivalrous; such a one is a fragment of the Rock of Ages."

RHEE PAYS TRIBUTE TO MISSIONARY

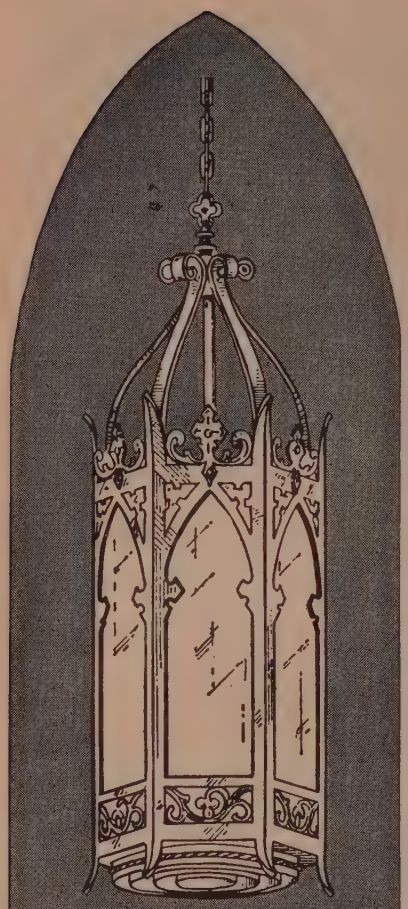
Pusan, Korea — President Syngman Rhee issued a public statement here paying tribute to Dr. Horace H. Underwood, American Protestant missionary in Korea, who died near Pusan recently of a heart attack at the age of 66.

Issued in the Korean language, the President's message declared that Dr. Underwood's unexpected death has "surprised and shocked all the Korean people."

"It gave me an even deeper shock," President Rhee said, "when I thought about the loss for both Korean religious and educational life involved in his passing away." He added:

"Under all difficult conditions during the Japanese occupation of this country, the great American missionary loved and helped the Koreans. Many of the meritorious services rendered by him for this country have not yet been disclosed.

"All these distinguished works of Dr. Underwood have been achieved by his eloquent speech, far-sighted knowledge, and good will. On this occasion, I wish, both as an individual and as the representative of the whole nation, to express my gratitude to the late brilliant missionary, who devoted all his life to Korea."—RNS



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VACATION FOUND CLOSE TO HOME

Compensating Vacation

by Margaret Ratcliffe *

IT IS only natural that the crowded seasons of the church year force to the surface in ministers' wives the longing for some period of relaxation or new scenes and interests which customarily accompany vacation. What to do when you feel languid, where to go when the purchasing power of your dollar has become so diminished are questions we are all asking ourselves these days. Let me share with you my last summer's vacation which involved a minimum of expense and yet opened the door to refreshing interests.

Five minutes walk from our house ushered me into an expanding world of international relations. At Milton Academy was meeting the International Students' Seminar, sponsored by the American Friends Service Committee, which thirty university students in the fields of sociology, religion, economics, history . . . attended for seven weeks. Among the group were students from Germany, Sweden, Canada, Colombia, France, Iran, Hawaii, Ukrania, Netherlands, India, China, Hungary, etc.,—nineteen different countries.

One Sunday three of the group, the Dean, Eugene from Hungary and George from India, gave inspiring messages in our church. Then the public was invited to attend their open evening meetings. At these we were warmly welcomed into the informal atmosphere as we sat in a circle in the Little Theatre. During the first meeting we were awakened, almost to the point of tears, by the five minute talks given by many of the students, as they told about the touching and unusual highlights of their lives so far. For instance, Peter from Ukrania related the difficulties of his life before coming to the United States as a D.P. and how he was not permitted to correspond with his family, whom he loves dearly, who live within the Russian iron curtain. The discussion following pointed out the dangers of making stereotypes and how one should know much about a person, and indeed many people, before drawing conclusions concerning the people of a country. Anecdotes were told about the people of other countries, which were enjoyed by all; songs were sung by the students of the different lands, which we all learned later; a social hour followed with a simple lunch of raisins, nuts, cookies, and tea; and the evening ended with rhythmic dances, directed by a physical training teacher, with the students and guests enthusiastically participating. It was lovely to see a Philippine girl and Chinese boy, an Indian and American, a Dutch girl and Swedish boy . . . as partners. When nearly midnight, we tore ourselves away, eager for the next meeting.

At some meetings we heard distinguished speakers from various parts of the United States and engaged in discussions following on such subjects as: World Peace, Economics, and Race Relationships.

During the day the students worked, sang, and played together. Although they had one cook to prepare meals, all the rest of the work, washing dishes, cleaning residences of the Academy, the Little Theatre and the grounds of the Academy, was done by the students who were arranged in work groups. Little skits were acted out, for the amusement of others, by the students gifted along dramatic lines; a chorus was formed by those interested in

*Mrs. George Burns Ratcliffe, Milton, Massachusetts.

†Mrs. Engel may be addressed at Georgetown, Texas, Route 2.

music; and discussions in small groups were going on continually. The group enjoyed two outings, one to Cape Cod and the other to a similar seminar in Connecticut; a clam bake; morning and evening lectures and discussions by the whole group; silent worship every morning before breakfast; a candlelight service; and a sunset service at the edge of a little lake in a nearby cemetery.

Every Thursday evening international dinners were of special interest, when different students prepared meals similar to those served in their native lands. One of these, for example, was a South American Spanish dinner consisting of chicken, rice with raisins, potatoes, gravy with nuts, cheese turnovers, pudding and coffee, which was most delicious.

Many of the residents of Milton grasped the opportunity to entertain the different students in their homes to get better acquainted. In this way we got to know, appreciate, and become concerned about several of them. For instance, the first time George and Lal, Indians, came to our home for dinner I noticed that George removed some of the food from his dinner plate to his bread and butter plate. Later I realized that he, always conscious of the need of his loved ones back home in India, never eats any more than he feels he requires for subsistence. We learned that his father was married at the age of twelve and his mother at the age of eight years; that his father eats his meal first, then the children and then his mother who often goes hungry; that his mother sold her jewelry so his brother could go to school and that George was here studying on a scholarship. We became aware of the masses of Indians whose only clothing is one garment which is washed in the river and who lack proper food.

During these seven weeks strong ties of friendship, never to be broken, were formed. Before leaving, a letter writing system was established so that all could write to and hear from the group four times a year. As the students began to depart to their different destinations much feeling was evident. Since on Saturday night we had the privilege of driving George and Lal to the Boston bus terminal, we were also moved when the remaining group gathered around the car in the darkness and sang "Abide With Me" and later rushed over to the roadway to sing the Indian song these two Indians had previously taught them. Never will they, nor we, forget that heartfelt farewell.

Apparently there were nine International Students' Seminars meeting across the United States this summer. The purpose of each was "to provide a

(Turn to page 51)

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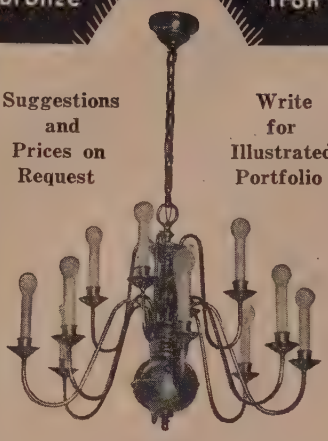
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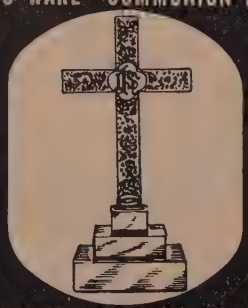
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Religion in the British Isles

A Quarterly News Letter From

Albert D. Belden

The Church and Peace

A bigger interest than ever before in our history is rising in the churches regarding the prevention of another world war and the establishment of lasting peace. An entirely new Christian Conscience about war is being steadily developed on a wide scale—and none too soon. My American friends, especially in the churches, should be advised of widespread dissatisfaction in the British religious public over the treatment of China and the contribution made by American bombing to the devastation of Korea. The feeling is growing that if the world church could mobilize its full strength against existing and possible wars, she could deliver the world from its torment and fear, and that her capability to do this is the only warrant she needs for doing it. Also that such an achievement would commend her gospel to mankind more effectively than any mere continuation of her routine activities.

The statement on the international situation issued by the World Council of Churches from Paris has received widespread approval, though it is felt by many that the matter is still left too much to the action of governments and that there should be some independent plan of action devised by the World Council. The churches would rise, with something like enthusiastic relief, to such a plan.

Perhaps I cannot do better than underline the above by a quotation from *The British Weekly* of London (February 22nd issue):

"Toynbee's comment on the American mood—that the British slogan in the U. S. must now be *no annihilation without representation*—is an accurate reflection of our danger. It is by some considered inadvisable to express in print what the British people almost to a man most assuredly believe. The words of a British missionary statesman of moderate view and wide knowledge sum it up: 'We are daily in more danger from American actions than from Russian intentions.' *It is time that our politicians, church leaders, and missionary statesmen had the courage to say in public what they are saying so freely in private. We suggest to them that their responsibility for the maintenance of peace is willfully neglected if they fail to speak plainly—now.* (Italics are mine)

The American people are more capable than most of listening to the truth about themselves. If their allies and friends in this and other countries and at the U. N. had a little less discretion and a little more courage, the Americans would, before long, shed most of their hysteria and settle down to a serious attempt to meet the Russian danger on an adult level. *But which ecclesiastical statesman will be the first to break the conspiracy of trembling silence and say what he thinks? He need not fear the public—they already think it.*"

Dr. Norman Snaith's *Commentary.*

Forward Movements

Both the Congregational and Baptist Denominations are inaugurating advance movements to mark the mid-century this year. They aim at definite increases in membership—100,000 is the Congregational target—and a Mid-Century Fund to be contributed in terms of "fifty"—p e n c e, shillings, pounds, etc. for church extension and reconstruction purposes.

A vast work has to be undertaken, at great sacrifice if it is to be achieved, to overtake the new built-up areas and housing estates of all our cities. There is a great field for advance but resources are more strained than at any previous period.

Scotland

The extensive tour on which Principal Hugh Watt, moderator of the General Assembly of the Church of Scotland, is now engaged, will take him from Tripoli to Egypt, the Sudan, Kenya, and finally, Germany. He is visiting the troops in many centers and in Khartoum, where he will be the guest of Sir James Robertson, civil secretary of the Sudan government, he is to preach at an evening service in the Cathedral arranged for Church of Scotland personnel. He will spend about a week in Malta, and then return to this country for a brief rest before going to Germany. The moderator's ecclesiastical engagements include visits to Church of Scotland mission stations at Tumutuma and Kikuyu, and the dedication of the new church at Nairobi. While in Germany he hopes to call on Dr. Lilje, Bishop of Hanover, and to attend the opening of the Synod of the German Evangelical Church in Hamburg.

Ireland—Presbyterian

"The Presbyterians emigrated in their thousands to the North American

Colonies. It was they and their children who formed the backbone of Washington's armies in the War of Independence. The American colonies were lost neither at Saratoga nor Yorktown, neither in London nor Boston, they were thrown away years before in the towns and fields of Ulster." (James L. M. Haire, *The Presbyterian Church in Ireland.*) Today the Irish Presbyterian Church has 565 congregations, 580 ministers, 3,936 elders, 132,112 persons connected with her. Her strength is chiefly in Northern Ireland where at the last census Presbyterians were 30.5 per cent of the population (the Episcopalians being 27 per cent, the Roman Catholics 33.5 per cent.) There are, however, 130 Presbyterian congregations in Eire. The church has two colleges, Magee University College, Londonderry, connected with the University of Dublin, and the Presbyterian College, Belfast, whose professors form the teaching staff of the faculty of theology in the Queen's University of Belfast. From the reign of Charles II till the disestablishment of the Episcopal church in 1869, the Presbyterians received a measure of financial support from the government. At the disestablishment the Presbyterian ministers were offered personally by the government lump sums to compensate for the loss of further state aid. Almost without exception they handed these over to the church and these sums, along with a large amount which the rest of the membership of the church raised at this time, formed a central fund for ministerial support. The church has further strengthened this central fund by asking congregations to pay into it annually a sum now equivalent to half that paid each year by the congregation to the minister. It is hoped this year that the minimum stipend will be £400 with a manse.

On Livingstone's Knee

Mr. Howard Unwin Moffat, formerly premier of Southern Rhodesia, who died at Bulawayo on January 19, was a grandson of Robert Moffat, father-in-law of David Livingstone. As a young man he acted as interpreter to the famous Khama, king of the Bamangwato. He was closely concerned with the early political life of Rhodesia, of which he was premier from 1927 to 1933. I met Mr. Moffat some twenty-five years ago, when he told me with pride that, as a little child, David Livingstone had taken him on his knee —though of course he had no recollection of the incident.

The Festival of Britain

Christian people from U. S. A. visiting the Festival of Britain (from May, 1951) will find that the churches are taking a worthy part in the festival's activities. A church near the site of the festival has been set aside for special services and lectures in which all denominations will be represented.

American visitors should make a point of contacting the Pilgrim Church House—76 Great Dover Street, Southwark—which is all that remains, for the time being, of the Memorial Church of the Pilgrim Fathers. This is the oldest Congregational Fellowship in the world and it contributed a group to the voyagers in the Mayflower. Folks interested should write to the secretary, Mr. W. M. Field, at above address, for the pamphlet *A Southwark Ship and a Southwark Church* (2/—).

Tailpiece

At a Hyde Park religious meeting a voice from the crowd to the speaker, "Go it, Bill! Tell us all you know—it won't take long." Speaker, "Oh, I'll do better than that, I'll tell you all we both know, it won't take any longer."

Compensating Vacation

(From page 49)

living experience in international understanding and to encourage a lasting and intelligent commitment to world peace on the part of well-qualified students of many nationalities, races, and religions." Impressions formed at these seminars will some day be carried back to the native homes of the students. It is evident that they should influence the building of a peaceful world.

Later in New York City as I chatted with Columbia University and Union Theological Seminary students from different states of the United States and from foreign countries, I was much impressed by the deep concern of many of them. For instance, one colored girl from Kentucky, who chanced to sit at our table during lunch, is a teacher in one of the schools there. She immediately told of how her great purpose was to build good characters through the subject matter that she taught her pupils. "Although I am often very tired because my work is heavy," she remarked, "I always attend church every Sunday morning because some student might be influenced by my example."

While there a visit to Lake Success gave me the opportunity to breathe an international atmosphere again. To visit the Security Council and hear the world discussions by its members made me feel that I had been permitted to come within sight of the possible realization of Tennyson's dream when

The war-drum throbb'd no longer and the battle-flags were furl'd
In the Parliament of man, the Federation of the world.

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NEW BOOKS

Prayer

So We Believe, So We Pray by George A. Buttrick. Abingdon-Cokesbury Press. 256 pages. $2.75.

Dr. Buttrick is well known as the minister of the Madison Avenue Presbyterian Church in New York City. His book called *Prayer* has had wide reading. This one deserves equally as wide a study.

Subtitled The Essence of Our Christian Faith, the book is in two parts. First, the author writes of faith in God, Jesus Christ, the Holy Spirit, the Church, Forgiveness and Life Eternal. Then part two considers the prayer that grows out of such a faith, this being developed through a study of the eight phrases of the Lord's Prayer.

Dr. Buttrick knows how to speak and write to the average layman. This is not for the student, but for the intelligent church-goer who is seeking a deeper understanding of his faith and a way to implement it. With apt phrase and unusual illustration he presents his theme so that it is always interesting.

Really, this amounts to two books, one on faith and one a study of the Lord's Prayer. It is fine to get the two for the price of one. It is worth far more than that.

H. W. F.

The Lord's Prayer by E. F. Scott. Charles Scribner's Sons. 126 pages. $2.25.

The author has been well known for a generation as one of the leading New Testament scholars of the Anglo-American world. In this brief study of the prayer taught by our Lord he gives us the benefit of his many years of study.

Beginning with a chapter on Jesus' conception of prayer, he deals in the next three chapters with the records of this particular prayer, its background and its origin. The fifth chapter is the longest and treats the seven petitions of the prayer. The final chapter is on the implications of the prayer. Two pages of index follow.

Again, as always in his writings, Professor Scott gives proof of his inability to write an obscure or puzzling sentence. Clear, concise, telling us much in a very limited space, always charming and full of suggestion, this little book on the great prayer will achieve high rank.

F. F.

A Book of Pastoral Prayers by Ernest Fremont Tittle. Abingdon-Cokesbury Press. 108 pages. $1.50.

Because many of his former parishioners were so greatly helped by his pastoral prayers, friends of First Methodist Church, Evanston, have gathered together here some of the splendid prayers of Dr. Tittle. Along with them is a simple, interesting and stimulating study of the pastoral prayer, written for other purposes, but excellently suited to be an introduction to these seventy prayers.

Each is brief and pointed. Each treats of a simple theme, but walks all around it, presenting it for the congregation to the Eternal Himself. The small book itself is arranged into six sections, twenty general prayers, prayers for special days of the church calendar, prayers for special subjects and occasions, prayers for the Church Universal, prayers based on phrases of the Lord's Prayer and a group of litanies.

The minister who reads this carefully will find much stimulus for the deepening of his own use of the pastoral prayer.

H. W. F.

The Bible

About the Gospels by C. H. Dodd. Cambridge University Press. 45 pages. $1.00.

Here is a small book of some forty-five pages containing the chapters which were originally broadcast as part of the Sunday morning services of the British Broadcasting Corporation. The British radio listeners are to be complimented on their willingness to listen to and receive from the lips of so eminent a Biblical scholar as Professor Dodd, that which provides illumination regarding the kind of world in which the three synoptic gospels were written, and also the fourth gospel. In four brief chapters the author gives his listeners in graphic form the narration by Mark of much that transpired in those far-off years of the first century in relation to Jesus Christ. We learn how the traditions came to be written down, so that the living story is preserved for us.

With clarity of thought and in simplicity of language does this Biblical authority reveal how the other two synoptic gospels came to be written and for what reason. Professor Dodd's explanation for the writing of John's Gospel is rewarding. His statement as to the reason for the contrast between the synoptics and the fourth gospel is worthy of note: "The chief reason for this is that John has aimed at giving an interpretation of the life of Jesus rather than one more record, and an interpretation for a new public."

Here is a telling sentence from the author: "If we read the fourth gospel as it was meant to be read by its first readers, we may learn from it that Jesus Christ is not merely a figure in ancient history, but the eternal contemporary."

We are glad that Professor Dodd's radio talks have been printed with scarcely anything of verbal alteration, so that his many admirers in these United States might profit thereby.

A. S. N.

Principles of Biblical Interpretation by Louis Berkhof. Baker Book House, 169 pages. $2.50.

The contents of this volume reflect the author's many years of experience in the seminary classroom and the active ministry. The book discusses (1) The History of Hermeneutical Principles, (2) The Proper Conception of the Bible, (3) Grammatical Interpretation, (4) Historical Interpretation, (5) Theological Interpretation.

We are convinced that the adoption and use of sound principles of interpretation in the study of the Bible will prove surprisingly fruitful. Any confusion in the realm of religion, and in the application of Biblical principles, stems from faulty interpretation.

Here are sound and tried principles that will lead the devoted student of scripture to a life of useful service in teaching and preaching "the faith which was once delivered unto the saints." It is specifically designed for class use in seminaries and Bible schools, but will be found invaluable by the active pastor who wishes to "square" his preaching by the "thus saith the Lord."

D. R. F.

Satisfaction From the Scriptures by Charles G. E. Chilton. W. A. Wilde Company. 208 pages. $2.00.

These studies cover the Gospel According to John and the Book of the Acts, and come as fresh water from old wells. In *Satisfaction From the Scriptures* the author has sought to unite the didactic with the devotional so that the teaching may be made to yield its treasure to feed "the hidden man of the heart." The studies were originally prepared for radio broadcast. Alliteration has been extensively employed for the aid that it gives to memory.

D. R. F.

Family Life

The Fellowship of Marriage by Dr. William L. Ludlow. The Christopher Publishing House. 128 pages. $2.00.

This splendid and delightfully written book is devoted to a study of those factors affecting the institution of marriage and the family. The author has a way of presenting sociological data in a most interesting manner. Everyone is interested in the integrity and stability of family life in America in our time—is it growing or declining? In making comparisons with the standards of a previous generation, he concludes that the changing status is not necessarily indicative of a decline. Social concepts are always changing.

He would like to have the reader think of marriage as a creative fellowship with great possibilities for development of personal and family happiness. This fellowship can fortify each individual by giving proper recognition, by developing a sense of security in time of tragedy and crisis, and by providing opportunity for individual emotional expression. Many factors will have a bearing upon the whole range of the marriage fellowship and these will include: preparation for marriage, economic factors, legislation affecting marriage, health, religious teachings, number of children, birth control, mixed marriages (inter-racial) and inter-faith), divorce, and, finally, he writes on the contribution of the fellowship to a peaceful world.

The author brings to his task a competence borne out of many years of study, teaching, and writing and the book is to be highly commended.

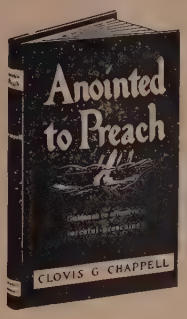
S. L.

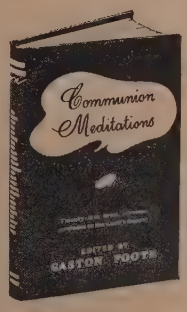
Education

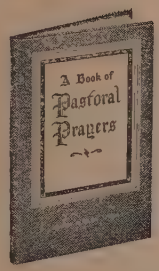
Religious Perspectives of College Teaching in History by E. H. Harbison; **Religious Perspectives of College Teaching in Economics** by K. E. Boulding; **Religious Perspectives of College Teaching in Philosophy** by Theodore M. Greene; **Religious Perspectives of College Teaching in the Classics** by Alfred B. Bellinger; **Religious Perspectives of College Teaching in English Literature** by Hoxie N. Fairchild. The Edward W. Hazen Foundation.

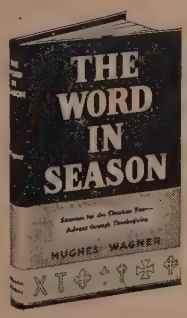
These five essays published by the Hazen Foundation are the first in a series entitled *Religious Perspectives in College Teaching*. Other essays on political science, biology, physical education, social psychology, anthropology, education, law and music are to follow shortly. Three years ago Professor George F. Thomas of Princeton University, in a letter to the Edward W. Hazen Foundation, urged the need for careful studies by natural scientists, social scientists, and humanistic scholars concerning the religious issues, implications and responsibilities involved in the teaching of their respective disciplines.

In these five essays the committee in charge of their publication, composed of H. N. Fairchild, B. M. Bigelow, A. C. Outler, E. W. Sinnott, George F. Thomas and Robert Ulich, have tried to steer a course between two opposite dangers: that of a theological vagueness which would produce nothing but









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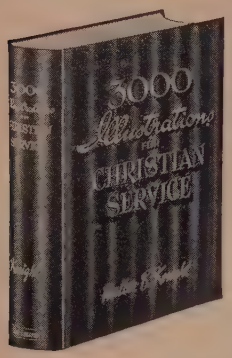

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noncommittal generalities, and that of a dogmatism which would alienate all but a small number of readers. Throughout these studies the individual authors, with the committee, have regarded religion not simply as nature-worship, man-worship, science-worship or as the totality of human value. Rather they have assumed it to be "man's quest for communion with an ultimate spiritual reality completely independent of human desires and imaginings."

In each of these essays the authors first define clearly the problems and then proceed to suggest possible views for solution. The history essay contains a one-page bibliography. It might have been good for the other authors to have included a reading list.

W. L. L.

The Clue to Christian Education by Randolph Crump Miller. Charles Scribner's Sons. 211 pages. $2.75.

Among the many books which claim to contain and reveal the secret of successful Christian training, this one has at least one unique feature. It is parent-centered, from its front dust-cover to its final index item. The title was suggested to the author by the mother of his four daughters as they discussed his thesis, and the book is dedicated to her memory. The ideas were clarified by new experiences and new discussions when he married again and began to build a new family life "around her two children and his four." A wistful acknowledgment of gratitude, in the prefaced credits, mentions his mother-in-law who has "read my manuscript and watched my children." At every point this Episcopal priest and teacher is thinking of the household as the clue to Christian education.

Once this is discovered, one cannot argue with Dr. Miller's major emphasis. Theologians who try to teach children often have too little understanding of young minds and skilled educational methods. But fathers and mothers, who are being compelled to learn how to handle their children and who can easily procure excellent modern help on methods, lack theology. They do not know where to find the doctrinal basis on which all religious teaching must be based.

So Dr. Miller, quick to detect this sad imbalance, turns away from the clergy and from the professional religious educator, and casts his light before parents. "You are learning the techniques of teaching because you need them every day for your home problems. But no one has yet tried to outline for you a clear doctrinal statement of your religious faith to be taught by you to your children. It can never be really available in a memorized creed. It must be clear to your minds as you transmit what is precious in your religion to your boys and girls. Here it is."

"The clue"? — perhaps that is too large a claim for such a special book. But "a clue"—infinitely valuable to young husbands and wives, as they realize how large is their duty in religious education—"a clue" is a modest and justified label.

B. C. C.

Church School Chats for Primary Teaching by Flora E. Breck. W. A. Wilde Company. 155 pages. $1.50.

This is a very simple, informal book for workers in the Primary Department. There is no clearly defined plan to the book; it is, as frankly announced, a compilation of "miscellaneous selections" for special occasions as well as brief and elementary discussions about some of the problems facing Primary workers.

Miss Breck is a pronounced conservative in her theology, and there are many directors who would consider her suggested material for Good Friday and Easter completely beyond the comprehension of Primary children.

The book's chatty format may, however, appeal to eager workers who are on the alert for novel approaches to old ideas.

J. S.

Jesus Christ

The Problem of Christ in the Twentieth Century by W. R. Matthews. Oxford University Press. 88 pages. 2$.00.

Here is a book which comes to us from the pen and mind of the present Dean of St. Paul's Cathedral, London, England. It is one that should be read by every minister of the gospel and every teacher of New Testament theology. It was this reviewer's privilege to read, while in Great Britain last fall and early winter, a weekly column on religion by Dean Matthews which ran in the *Daily Telegraph*. These articles proved to be of great spiritual helpfulness to me and, I am sure, to the many who read them.

This small book, written in essay form, is no less educative, stimulating and inspiring. That which has been the center of discussion from the early Church Councils right down to the present moment, namely the unique nature of the personality of Jesus Christ, provides the ground for Dean Matthews' essay. But Mr. Matthews in his exploration endeavors to reckon with that which the early Church Fathers and those who have been in their succession, and even present day theologians, do not reckon with, namely, "the new situation which Biblical criticism and modern psychology have created." Indeed as the writer observes, "The fresh light upon human personality which has come from the psycho-analysts and from research has never been considered sufficiently in its bearing upon the doctrine of the Incarnation."

In the book it is not difficult to discern that the author is only touching the fringe of so great a field, and instead of venturing to present the reader with any dogmatic conclusion, is willing to stimulate the reader's curiosity by way of valuable suggestions and hints. So does he try to answer the question of the modern man when he asks, "What is meant in speaking of God in Christ?"

With scholarly insight the author deals with these problems in relation to his major thesis:

1. The evidence of the new Testament
2. The defects of the classical or orthodox doctrine of the Incarnation
3. The new situation for Christian doctrine created by modern psychology or phisophy

The writer does not hesitate to say that "there really is no way of reconciling the account which we gather from the Synoptic Gospels with that of St. John," that "we have two irreconcilable pictures of the Central Figure between which, in the last resort, we shall be compelled to choose." Dean Matthews makes his choice and turns to the Synoptic Gospels in which to make his exploration so that in four chapters we are given something of the results of the writer's explorations. These chapters are:

1. The Historical Jesus
2. The Classical Theology
3. Towards a Modern Christology
4. Towards a Modern Christology (Continued)

Step by step in these chapters are we led to believe that there is within the personality that "unconscious mind" (whether individual or in some sense collective) which helps us to explain and interpret the Incarnate Lord and makes it easier for all who will to understand his unique and matchless life.

A. S. N.

Theology

The Drama of Atheistic Humanism by Henri de Lubac, S. J. Translated by Edith L. Riley. Sheed & Ward. $4.00.

This is a difficult book. It must have taken its author, a distinguished French Jesuit teacher, years to arrange and document, with its myriad references to Marx, Comte, Kierkegaard, Nietzsche and Dostoievsky, and its thoughtful analyses of their differing positions. Its translator must have toiled with infinite patience through the tangles of philosophical argument set against biographical backgrounds. Its publishers must have found it hard to accept, for it can never gain many readers, and out of 100 earnest students who begin it, only one will finish it.

Yet its theme, *The Drama of Atheistic Humanism*, is exciting, especially when it is realized that Father de Lubac, in his seminary in Lyons, France, has set himself to show the terrific conflict for the loyalties of men's minds which has marked the last century.

If the drama, with its five central figures, had only been resolved into a recognizable battle of minds, with arguments that meet each other and replies which answer previous questions, all the difficulties would seem justified. Instead, the five famous voices speak, never to each other, never in the same frame of reference, and only the placing of Dostoievsky at the end of the list makes us certain that he has been selected to be this loyal Catholic's protagonist, in a strange intellectual alliance, against the atheistic, humanistic attacks of the other four. The position of Kierkegaard, two-thirds of the way between tentative ally and subtle foe, only illustrates how confused are the outlines of this argument.

If the differences of opinion could have been arranged, not as drama but as debate, the arrangement might have clarified the thinking of thousands. Now the book will be found only a mass of remembered difficulties, even by a conscientious reviewer.

B. C. C.

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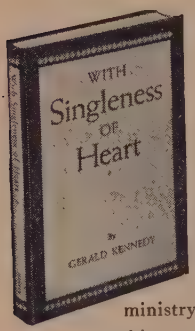

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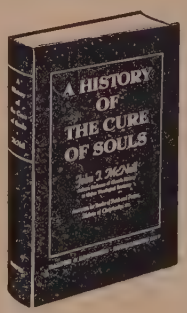
A History of the Cure of Souls

by **JOHN T. McNEILL**



"The scholarship, breadth of historical knowledge and perspective, and good sense which the author brings to this could not remotely be approached by any other historian anywhere in the world. The author is the one man who could have written this book at all. The book is very much needed for several reasons. One is that the present still-rising interest in pastoral care greatly needs a history, and has had nothing until this point which could be placed before the ordinary theological student. We need a kind of historical perspective which nothing previous to this book has supplied. This is a magnificent book, one of the greatest works of helpful scholarship I have ever read."—SEWARD HILTNER **$5.00**

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From Luther to Kierkegaard by Jaroslav Pelikan, Concordia Publishing House. 171 pages. $2.50.

This is an excellent book. It contains a carefully documented (there are 45 pages of notes!) and thoughtfully evaluated historical survey of the relation between theology and philosophy since the birth of the Protestant Reformation. Dr. Pelikan's experience as a professor of philosophy at Valparaiso University and as a member of the Department of Systematic Theology at Concordia Seminary has reinforced his study under Wilhelm Pauck. We are indebted to this unusual background for a book that but few men could have written.

No book dealing with such a problem could be light, after-dinner reading. Yet the reader will find Dr. Pelikan's style effective as a medium for the transfer of ideas.

If there are those who incline to dismiss the whole subject as one in which they have no concern, it may be well to consider a statement of Aristotle cited in this book: "You say one must philosophize. Then you philosophize. You say one should not philosophize. Then, to say this, you must philosophize. In any case you must philosophize." Or, as the author himself says, "As long as it is necessary or advisable for theologians to witness to their faith in a systematic manner, as long as the Christian Church is interested in relating itself positively to the problems of civilization and culture, so long theology will need philosophy."

J. S.

Asking Them Questions (Third Series) edited by Ronald Selby Wright. Oxford University Press. 206 pages. $2.00.

A number of British theologians and preachers, or people of British origin, answer, or try to answer, such questions as What is faith? Who is God? Is God really almighty? How can a good God allow so much suffering in the world? Aren't all men agnostics? Isn't Christianity "played out"? What is eternal life? Shouldn't all Christians be pacifists? and the like.

Some of those who seek to answer these questions are John Baillie, Geoffrey F. Fisher, Leslie D. Weatherhead, C. S. Lewis, James Stewart, John MacMurray, W. R. Matthews, Dorothy L. Sayers, and John Sutherland Bonnell.

This book might prove interesting for mature discussion groups of older young people, college students, or for discussions in adult church school classes. The minister might find in it stimulation for a series of sermons on questions people are asking about the Christian faith.

H. W. H.

Biography

The Spirit of Love by C. F. Kelley. Harper & Brothers. 287 pages. $3.50.

Based on the teachings of St. Francis de Sales, this is a study long needed of the teaching of the man probably to be ranked as the greatest of all spiritual directors. Though considering very little from *Introduction to the Devout Life*, the Saint's book of direction, this interpretation picks up the heart of that volume, and treats especially of *Treatise on the Love of God.*

Kelley does not write a biography of the Saint, though much of that is here. He tries to show the central teaching as revealed in St. Francis of our need to return God's love to him, and he succeeds admirably.

This is not a popular book, though it is most readable. But for those seeking further understanding of this basic teaching of Christ, who cannot readily get into the actual text of St. Francis himself, this is the book.

It hardly belongs to one's devotional hour. Instead, it will combine both careful study with devotional intensity. It is excellent for one's spiritual discipline.

H. W. F.

Charles Freer Andrews. A Biography by Benarsidas Chaturvedi and Marjorie Sykes. Harper & Brothers. 334 pages. $3.75.

Years ago this reviewer became acquainted with this Englishman so much a part of the life of India, but until now there has been no authentic biography of any length. After careful research with the aid of living members of Andrews' family, these two friends of his, the Indian particularly one of his "disciples," have gathered together his life as revealed in incident and writing. The result is a graphic picture of a modern saint.

C. F. Andrews, long called "Christ's Faithful Apostle" in India, became part of the mass movement of that seething people, Gandhi being one of his best friends. But at the school of Rabindranath Tagore he found his true center of activity, going from there to all parts of the world to help the Indians oppressed in those spots so far and so lonely from India itself.

Many will remember him only as the man of prayer. Others think of him for his dynamic leadership of the oppressed peoples. This volume blends the two in their rightful proportions, for out of each came sources of strength for the other.

Heavy at times, dull in some spots, it is yet a real experience of faith and justice to read this biography. Here is the tale of a man who thought very little of himself, and who hoped to write a life of Jesus. Instead, he merely lived it. Quite a feat!

H. W. F.

Various Topics

Gay Parties for All Occasions by E. O. Harbin. Abingdon - Cokesbury Press. 351 pages. $2.95.

Author of *The Fun Encyclopedia* and other game books, Harbin gathers together in this volume a new set of games, program suggestions, and stunts that may be used by all sorts of groups. Perhaps most valuable will be the suggestions for family parties, where all ages may come together in church groups or the like for an evening of good fun.

For the amateur seeking two or three games or stunts, or for the one most experienced who can take the minimum suggestions and work them out in final form, this is a fine recreational book to add to one's shelf.

H. W. F.

America's Second Crusade by William Henry Chamberlin. Henry Regnery Company. 372 pages. $3.75.

This is a thoroughly complete presentation of the Road to War for

World War II, and the continuing way to World War III. It is the way the West traveled and is going. Never has there been so complete a black-out of news and planned blindness, popularly, of mind as now.

The author lifts curtains from all the secret closets: how the West might have had continuing peace in Europe by a generous and common-sense attitude toward Germany in the 1920's; how Britain, with American backing, led Poland away from Germany and forced the war; the refusal to recognize democratic trends in Germany that would have made the country a sister-member of the Western nations; the unsound (except as seen from the East) destruction program of Germany; the return to pre-Christian *vae victis* in the disregard of two thousand years of Western international relations; the division of the world's nations by the United Nations; the program of the West eventuating in Pearl Harbor; the tragedy of the Nuremburg trials (for future international relations); the dagger-thrust of Yalta by the East at the heart of Germany and other defeated nations, which destroyed also the security of the West.

The desired national security of America can only be visualized and attained if Americans know the road they have been taking. This road must be abandoned for another way, the democratic one. The people must know. And they must assume responsibility for their own fate. And nations must again recognize and practice the basic laws of brotherhood that were accepted in the West for two thousand years.

Until then "Hitler has won the war—through Stalin." For, in the closing thought of the author: The West must have for her peace, the good-will and the cooperation of her recent enemies.

J. F. C. G.

Laws Concerning Religion in the United States by Abraham Burstein. Oceana Publications. 80 pages. Paper, $1.00; cloth, $2.00.

This eighty-page book is not a complete study on the religious laws in the United States. But it does present the vital issues concisely and accurately. It will answer many questions which come to mind from time to time. The ten chapters discuss Religious Societies and Church Corporations, Religion and Education, Sunday Laws, Privileges of Clergymen, Religion in the Courts, Marriage and Divorce, Religion of Minors, Bequests, Special Legal Provisions and Religion in the Armed Forces. A supplement reprints The Virginia Act for Establishing Religious Freedom. This is followed by a bibliography and index.

One splendid feature is the use of reference to court decisions for authority. You can depend on the conclusions. The author is the chaplain of Department of Correction of New York City.

W. H. L.

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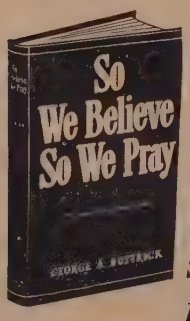

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The One Secret of Hope

Though the vision tarry, wait for it, for in due time it will come and will not tarry.—Habakkuk 2:3.

THE prophet Habakkuk is a voice out of the dark. We know nothing about him except his name; but he has a note that is all his own. He puts to God some of the questions that are raised in our minds when we look round on the world, by our very faith in God.

It is true that faith settles some questions. But it also raises them. Some doubts and perplexities are the shadows that come with the light. The man who does not believe in God has no doubts or difficulties, except the doubts about his own creed that will arise in his mind when he thinks about Jesus. If a man does not believe in God, even the present horror of evil raises no questions. He can survey a battlefield calmly. It can even possess a morbid fascination. It is quite otherwise when we have seen the love of God in Jesus Christ and have listened to what he says about God's tender care. Then the cruelty and wickedness of the earth become an agony and start big questions in the mind. Habakkuk's perplexity is one that we all feel. He had heard God's word in his conscience. He knew God's law and loved it. It seemed incredible to him that this law should be disregarded, that it should not win the loyalty and capture the hearts of men, so that evil would be overcome. Instead of that the law seemed to be benumbed and paralyzed. We have all felt the same thing about the Christian message. It is so clear, so winsome, so compelling to the conscience, that it seems incredible that men should toss it on one side and pay no more heed to it than to a passing shower on a sunny day. This paralysis of the Christian message today is a big problem for those who know Christ and who know that without him the darkness of utter despair would descend forever upon their world.

Habakkuk is honest enough to face these perplexities. But he takes the right way with them. He does not throw over his faith because it raises doubts. He takes his stand upon his certainties. "I will stand upon my watchtower and will wait to hear what God will say." And God gave him the assurance that light would come. "Though the vision tarry, wait for it; for in due time it will come and will not tarry."

There is a message here about the right way to deal with our insoluble doubts and questions. It is to take our stand on the things we know. It is to be loyal to our own experience of God. There are baffling mysteries. There are things in the world around us and perhaps in our own lives which seem in flat contradiction to the Christian faith. But our experience of God's love is a valid experience. If we have seen even a glimmer of the light of goodness and truth that shines in Jesus, that is a valid experience. If we have heard God's word in our own hearts, calling us to some duty or to stand for what he shows us to be the right, that also is a valid experience. The picture of God that took shape in the minds of the prophets and shone out in all its glory of love and righteousness in Christ, was but the reflection of God's face breaking through. If we hold to the truth we know and the light we have seen, more light will come. The darkness one day will be banished. The vision may tarry. The darkness is the testing of our loyalty. Faith means faithfulness. But we can be sure that light will come.

The vision of God that Habakkuk looked for was not, however, some truth that might illumine his mind. It was the vision of God in action. God himself would do something about the situation. He would come into action on the plane of history.

* * *

In Jesus those who saw his glory knew that God had acted. He had stepped into the world in power. His coming ended one age and began a new age—the age of God's rule. But the life of Christ was not just something past. For it did not pass. It goes on and has gone on ever since. It means that God is waiting and ready to act again victoriously, to break into men's hearts and awaken them to himself. That is why the New Testament thrills with hope. All sorts of wonderful possibilities lie ahead because God is waiting to act. "We rejoice in hope of the glory of God." So St. Paul wrote when things were at their worst. That is what gave them their serenity and joy. It gave them also their adventurous

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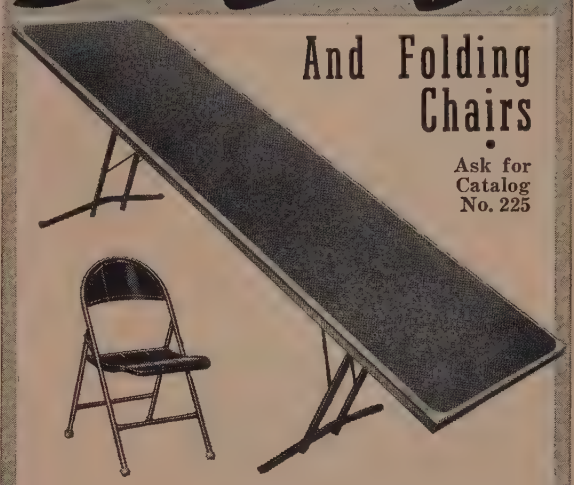

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obedience. They looked for God's leading and followed it.

There is an outlook here that we sorely need to recover. The note of radiant hope has largely gone from our Christian faith. We look into the future rather dejectedly. We are oppressed with the size of our tasks. Shall we ever be able to find security against recurring wars? The more we look into the problems that face our statesmen, the more troubled we become. We catch at straws like a drowning man. It is not only apathy we have to fight. It is something darker — the sense of moral despair.

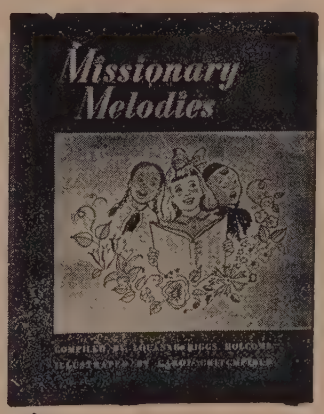
The root of this despair is clear when we read the New Testament. These people were in as bad a plight as ourselves, but their eyes shone with hope. They believed in Almighty God. They knew that he who sent Christ into the world for our salvation and raised him from the dead, does not mean to leave this world to perish, and he has the power to bring in his Kingdom. They knew that the only way in which God's world can ever be renewed is by God himself and that he waits the opportunity. This is the outlook we need to recover. There is no other ground for hope.

What can we do o'er whom the unbeholden
Hangs in a night with which we cannot cope?
What but look sunward, and with faces golden
Speak to each other softly of a hope.

That hope of God's action is the one star in the sky. But it is there and it heralds the dawn. What God asks of us is that we shall be ready in the day of his power. — Dr. James Reid in *The British Weekly.*

Whitsuntide

Of the public holidays which by origin are holy days Whitsuntide retains least of its religious significance for the average citizen. Even an infrequent churchgoer cannot forget — and, to do him justice, does not wish to forget— the tremendous events recorded by Christmas, Good Friday, and Easter. He is conscious also that these seasons do not merely commemorate historical events but emphasize present facts; for, if it be true that the Son of God became man, and died, and rose from the grave, then the consequences of such truths must have imperishable influence on human thought and conduct, and are as important today as they were in the past. But the average citizen does not feel in this way about Whitsuntide. Its story lacks the beauty and intimate appeal of the Nativity and Resurrection narratives. * * * He can-



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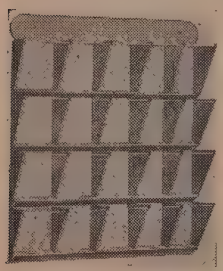

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not understand why it should be set by the Church on a level with Christmas and Easter. The events of those days make an immense difference still; but what practical difference to the man and woman of modern times is made by what is said to have happened to the first disciples on the Day of Pentecost? The holiday it brings makes Whitsuntide extremely welcome. But its religious interest is apt to seem merely commemorative and ecclesiastical. * * * Whitsunday, rightly understood, recurs to emphasize not a past but a present fact. Apart from it, Christmas and Easter might well provoke melancholy rather than rejoicing. They bring before us the beginning and the triumph of a perfect human life. Yet the greater the realized beauty of that ideal, the more crushing must be our despair if we should find ourselves impotent towards emulating it, if the Christ had come and gone bequeathing no force to make his teaching an example operative in raising our own degraded lives. The real point is that on the Day of Pentecost this supernatural power, accompanied by nature's signs of power, had a new and astonishing manifestation. The disciples opened their hearts to welcome an unprecedented intensification of its influence, and thereby became men transformed. They flung open the windows of the soul, and a mighty rushing wind swept in, to cleanse, to strengthen, to ennoble. Thereafter it was less the wisdom of their words than the witness of their lives which impressed the world. * * * All things had become new. No longer did they merely see the loftiest ideals from a distance, but found themselves able in increasing measure to transmute them into daily practice. Continually they accomplished things of which never had they supposed themselves capable. Cowardice was changed to courage. Incomparable hope replaced despair. Each event of the divine life of their Master had a closer and more personal significance. Christmas meant the more because they, too, were reborn, and Easter because they, too, were risen with Christ. Today, as at the beginning, the power of Pentecost is the need of the world.

POETIC WINDOWS

Beauty

In the noonday heat of the golden sun,
Or the twilight calm when the day is done,
In the quiet hush of a starlight night,
When the waning moon sheds her dimming light
Kneeling I'll worship at Beauty's feet.

It may be the sky all crimson and gold,
As the dying day her bright wings unfold,
Slowly curtseying deep, e'er she takes her flight,
Through the jeweled lanes of a tropic night,
Kneeling I'll worship at Beauty's feet.

And now 'tis a songbird carolling near,
To a fragrant rose tinted ruby rare,
Or the cradled blue of unbounded sea,
With its foam-tipped wavelets calling to me,
Kneeling I'll worship at Beauty's feet.

It may be a streamlet murmuring by,
Mirroring white clouds in the azure high,
Or the purple hills that like soldiers stand,
Guarding forever my dear sunny land.
Kneeling I'll worship at Beauty's feet.

Oft I see the crest of the queen of night,
As she tops the hills in a burst of light,
Or the gems that hide in a velvet sky
Bright stars hymning hope that will never die.
Kneeling I'll worship at Beauty's feet.

It may be a moonbeam's tremulous dance
Or a cobweb's delicate silk perchance,
Whatever it be, be it high or low,
Or where'er my wandering footsteps go,
Kneeling I'll worship at Beauty's feet.

— Faith Goodheart in *A Treasury of Jamaican Poetry*

Recipe for a Boy

Take a pair of spindleshanks
Dangling from a tree,
A big toe bandaged with a bow,
A turned-up dungaree;

Take a mouth that bleeds with jam,
A nose of second skin,
A shock of crew-cut auburn hair,
A corrugated shin.
Take a mind that can encompass
Rockets out in space,
But not a simple detail such as
Hanging clothes in place.

Add a heart of purest gold
With just enough alloy
Of Puck to prove his metal,
And you have — a boy!

— Virginia Moody Hagan in *Think*

Remembered Fragrance

The trees are murmuring memories
To birds upon the wing,
Who try to choose from all the rest
One bough whereon to sing,
And all the world is whispering:
"Remember, it is Spring!"

I know where April holds her court
On hill-crests far away,
Where Youth and Morn and Springtide meet
To revel blithe and gay:
Pimento blossoms drench the air
With sweets from every spray.

There is no other scent like this
Though orange-blossoms hold
Romance and wedded-happiness
Within each flaxen fold,
This perfume of sweet innocence
Before the world grew old.

There the wild woodbine stores Love's
breath
In gold and porcelain ware,
The moths pause in their airy dance
To sip the vintage rare,
And every laden wind bestows
Its bounty on the air.

No more for me those dewy hills
Crowned with the smile of morn,
No more that fragrant cup of youth
Where nature is re-born:
I lost my talisman of Hope
And wandered there forlorn.

But still when Springtide thrills the
earth
My weary heart would fain
Return to home and joy and love,
Forgetting all the pain,
And roam those mountain-sanctuaries
In happy youth again.
— Albinia Catherine Hutton in *A Treasury of Jamaican Poetry*

SELECTED PROSE

The Origin of Sin

Shakespeare's Iago has puzzled some critics because it is so difficult to find a "cause" for his malignity. The difficulty lies with the critic. You cannot apply an impersonal law of cause and effect to personality. The root of Iago's character was in the very creative centre of his own life. Literally he created his bad self. Count Guido Franceschini who moves his dark and slimy way through *The Ring and the Book* has very truly made evil his good. He made himself for evil. As you watch Absalom winning the hearts of the people from their loyalty to his father you see a human vampire doing his work. If literary artists were more deeply honest and less eager to find good reasons for the doing of evil things, we should have many more books which, with uncompromising loyalty and honesty, dealt with man's capacity at the very centre of his life to make evil his good. All this Jesus saw with complete clearness. All this he expressed with utter finality. All this is a part of the terrible dignity of the man who can use his freedom to "No" to goodness and to God. — Lynn Harold Hough in *The Dignity of Man.*

The Virtue of Understanding

The minister must respect his congregation, remembering Dr. Johnson's penetrating words of charity when Boswell told him that Dr. John Campbell drank fourteen bottles of port at a sitting, and Johnson said: "However, I loved Campbell; he was a solid orthodox man; he had a reverence for religion. Though defective in practice he was religious in principle." It is clear that scolding is out of place in the pulpit. Under a rain of denunciation most modern ears put up their umbrellas and let the drips run on their neighbor's shoulders. It is better to lead the congregation along, starting with several general principles to which they gladly give consent, and then applying these to unexpected special instances, and modestly inferring how it is possible to escape the obvious applications. It is not a question of cowardice or of courage, it is a question of method. * * * There is a curious connection between orthodoxy and meanness; evangelical rapture and financial untrustworthiness; temperance and gluttony; the expansion of the pulpit and the constriction of personal generosity. An expert is an ordinary man far enough away from home and a saint's reputation too often depends upon the silence of the family. — J. Edgar Park in *The Miracle of Preaching.*

Gardening and Growing Old

As you grow older, your energy diminishes and there comes a time when you can no longer play games, and are left to get through the remaining years as best you can with no resources for your old age. The fattening middle-aged athlete is almost as distressing a spectacle as the fattening middle-aged beauty. But an interest in the ways of Nature and a knowledge of the proper times and right treatment of growing things does not fail or fade, but constitutes an investment which, as the years pass, pays ever greater dividends. An old man pottering about among his roses or even his cabbages is a pleasant sight. How else, indeed, should an old man occupy himself? And that is how I should like to end my life. —C.E.M. Joad in *If I Had My Time Again.*

Bookish Brevities

In *The Dignity of Man,* Lynn Harold Hough, the greatest living prophet of Evangelical humanism in America and one of the most select preachers of the English-speaking world, has come to the defense of man. With his usual manifestation of vast and varied erudition, together with undeviating loyalty to classic Christianity, he defends the inherent and potential greatness of man both against the behaviorist psychologists who would deny man's essential moral freedom and the modern cult of psychopathic theologians who, to exalt God, think it necessary to debase man. This book is aglow and agleam with prophetic fire and, as might be expected, it comes clothed in all the literary grace of a master of vivid and vital English prose. Dr. Hough, after a half century of study and contemplation, continues to drink deep draughts from the clear springs of Greece. With an almost deceptive ease he walks with discriminating judgment and choice amongst the select prophets, philosophies and literatures of our race. And, all the while, Dr. Hough has known and proclaimed — and never with greater

(Turn to page 62)

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Through the Publisher's Door

Many are they who pass leaving pleasant memories

By William R. Barbour*

GEORGE H. DORAN
("G. H. D." to His Friends)

RECENTLY William R. Barbour, Jr., who has been associated with the sales department of the Fleming H. Revell Company for seven years, conferred with George H. Doran in Toronto.

That was a meeting of the past and the present.

When Mr. Doran was a young man, Fleming H. Revell met him in Toronto, employed him and for years he was a member of the Chicago Revell staff. He married the daughter of Alexander McConnell, who later was secretary of the Revell Company.

"G. H. D." was clever, ambitious, congenial and such a good salesman that Charles Roe once asked his American Baptist Superior to see Mr. Doran for he did not trust his own judgment when Mr. Doran presented his books for sale.

About 1901, Mr. Revell transferred the company headquarters from Chicago to New York City. Mr. Doran was then our vice president. He withdrew and established his own company and for several years was the American associate of Hodder & Stoughton, well-known English publishers. The editor of *Church Management*, Dr. William H. Leach, was associated with Mr. Doran for some time during this period. Then Mr. Doran joined the Doubleday Company and only recently has his name been dropped. Later he represented a Hearst periodical in London where, on several occasions, he was most helpful to me when I needed his advice. In later years, Mr. Doran lived in Prescott, Arizona, and is now in Toronto to be near his sister who is ill.

Briefly, such are the high spots of his career.

And why this reference to "G. H. D."?

One reason is the fact that he had a considerable influence on the publication of religious books during a period when there were not many publishers of this special type of book. Indeed, fair reader, just check on the books in your library and note the number published by the Revell Company prior to 1900—then check off the ones with Doran on the back cover and his "G. H. D." on the front cover. It was he who arranged for the Ralph Conner books published by the Revell Company and the author was his intimate friend.

As a person Mr. Doran is truly amazing. His mind still works like an electric current. He has the basic philosophy of book publishing and the details at his finger tips. He was trained by Mr. Revell and for a time lived in the Revell home, Evanston, Illinois. They were business associates and friends although quite different in temperament. Few today know that Mr. Doran began his business career with our company and his later more general experience followed his first years in Chicago with Mr. Revell.

Five years ago I was staying for several days at the Lake Shore Club in Chicago. Across a large dining room I saw a man pass quickly into another room. I could see only his back but it just had to be "G. H. D." and it was. The next day in his room at the Blackstone Hotel Mr. Doran told me of his early and later experiences and mentioned that if he and Mr. Revell had stayed together, they would have "gone places." They both did as it turned out!

Gradually, as Mr. Doran enlarged the scope of his own company, religious books were secondary but he never lost his interest in them. Only a few years ago, as several of us were returning from lunch, we saw a man looking at the books in our Fifth Avenue window. He held a cane under his arm. Again from afar I recognized Mr. Doran. He had come to suggest that we publish a manuscript of sermons preached by his Prescott pastor. He asked about general publishing trends and our current sales.

His daughter called a few months ago to pick out a Bible at her father's suggestion. "It must be a good one and charge it to me," was "G. H. D.'s" message to us.

The Doran religious books were purchased from the Doubleday-Doran Com-

*President, Fleming H. Revell Company.

Bookish Brevities

(From page 61)

power or clearer insight than in this volume — the tremendous truth which Eugene Rosenstock-Huessy discovered at the end of a long, painful, and creatively thoughtful pilgrimage, namely, that life itself is cruciform, and that it is in the very shadow of the Cross that man sees into the nature of his own heart and the heart of all things ultimate. The preacher or teacher who will make the authentic insights of this great preacher and teacher his own will have moved a long way in the direction of a revitalized faith in the essential dignity and possible destiny of man. It is a great book! (Abingdon-Cokesbury; $1.75)

pany by Richard R. Smith, Inc. Later Mr. Smith offered them to us. He asked Mr. Doran to advise us and his prompt reply from London was for us to not buy all of the books, for he felt that we had a large enough backlog list of books. He was right. We suggested that Harper Brothers consider the offer and they completed the arrangement. Thus, ten years ago the Doran religious books became a part of the Harper list and many of the titles continue in demand.

If you have read Mr. Doran's *The Chronicles of Barabas*, you will recall the varied adventures of Mr. Doran. It was published by Harcourt & Brace Company. It was filled with personal experience, frankly presented.

Stories about Mr. Doran are many. Not long ago at the Publishers' Luncheon Club, of which "G. H. D." was an early member, a publisher at our table told how Mr. Doran visited Paris, while living in London, and was dressed as a Bond Street customer should have been dressed. A small newspaper lad was not to be fooled. He is reported to have rushed up to "G. H. D." and thrust into his hand the last issue of the Paris edition of a famous New York newspaper.

How old is Mr. Doran? I do not know and do not care. His mind and his manner are young and he will never grow old to his friends on both sides of the Atlantic.

Arnold Bennett

(From page 14)

are again traceable to the Five Towns complex. The efficient handling of life is necessary for the soul's escape from the dull and drab environment of its early experiences. So the study of success arises. "How to live on twenty-four hours a day" is worth everybody's study.

The Old Wives' Tale

This rather unwieldy book of 612 pages has a peculiar charm and attraction. Its meandering simplicity seems to reflect the extremely simple outlook on life of the typical English middle-class business family of the Five Towns. Yet every now and then emotion and event break fiercely loose and one has glimpses of depths of molten heat in the inward condition of very simple people. As one writer has put it: "Constance and Sophia are provincial heroines—but they are heroines. Unintelligent, self-centered, eccentric, if you like, but full of honesty and courage, of practical ability and sincere affection. Above all, they have common sense, the knowledge of how to live."

The Old Wives' Tale is a perfect work of art and thoroughly representative of what may be termed the Arnold Bennett interpretation of life. He makes full use of the simple and undoubted fact that however dull and prosaic a man may appear to others, however tedious his life may seem, to himself his life is always exciting, amazing, and he himself a daily miracle.

So this novelist of the hum-drum ministers, often, it seems, in spite of himself, to the Secret Wonder, and the Eternal Splendour of Life. This fact redeems the sordid foreground of his work and puts him "on the side of the angels."

AIR CRUISE TO THE HOLY LAND

A thirty-day air cruise which will take members to three continents, Europe, Africa and Asia, is being planned by Reverend Harriet-Louise Patterson whose work is well known to readers of *Church Management*. Many of you have read her book, *Around the Mediterranean With My Bible*. This cruise will take you to most of the places mentioned in the book and others as well.

It is planned for the cruise to leave New York near the end of August. It will, of course, be limited in numbers but plane spaces are still available. If, at all interested, it would be wise to write at once. Address your inquiries to *Church Management*, 1900 Euclid Avenue, Cleveland 15, Ohio, which will, in turn, hand them to Miss Patterson. It is amazing the territory which can be covered and the places visited through the speed of air travel.

IT COSTS MINISTERS TO LIVE

The cost of living for our pastor and his family has increased six per cent since the outbreak of the Korean War. From 1947 to the start of the Korean War it had increased eight and four-tenths per cent.

We are not discussing what a pastor earns or what his salary should be. The cost of "subsistence living" of our pastor and his wife and two children in 1947 was $2,992 a year. By the time the Korean War began (July, 1950) it had increased to $3,243. When the recent federal price control order was issued, January 26, 1951, it had gone up to $3,437.

Some denominations are using a "Minimum Salary Plan" to supplement the lower salaries. These plans are described in a 40-page bulletin entitled *The Salary of Rural Pastors* which is being distributed by the Rural Department, Drew Seminary, Madison, New Jersey, for ten cents.

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Ministers' Vacation Exchange

VACATION EXCHANGE items are now pouring into the office of *Church Management*. Many of them are repeats by men who have arranged pleasant exchanges in the past years. The department will continue through the May and June issues. There will be many opportunities for you to arrange an exchange which will give your family an inexpensive vacation in an unfamiliar part of the country.

No charge is made for insertions. But you must give a post office address so that no clerical work falls on our office. Rush any item you have in mind for the May issue.

Will Supply. Desire preaching opportunity for use of manse and/or honorarium, August 12 through September 2. Congregational, but will consider any congenial denomination. Prefer Middle Atlantic area, but will consider any location within 500 miles. Thirty-six years old. Three in family includes seven-year-old son. **Kenneth Earl Ballard, Little Valley, New York.**

* * *

Will Supply. Pulpit of any congenial denomination during August. Either honorarium or use of manse. No children or pets. Preferably within 300 miles of home. Fishing desired. Pastor, First Presbyterian Church, 325 members. **Charles R. Murray, Box 529, Edmond, Oklahoma.**

* * *

Will Supply. Pulpit of any Evangelical denomination in the Central California area on Sundays, June 3 and 10. Am ordained Presbyterian (U. S. A.) **Rev. Gerald V. Case, P.O. Box 431X, Wendell, Idaho.**

* * *

Supply Wanted. Medford, Massachusetts. First Methodist Church, with over 600 members, located about seven miles from downtown Boston. Universities, historical places, libraries, beaches. Desires Protestant minister to supply pulpit, one service each Sunday, for last Sunday in July through Labor Day Sunday, and be ready to perform marriages and conduct funerals in exchange for use of modern parsonage. No exchange. Two bedrooms available. **Wellington C. Pixler, 41 Central Avenue, Medford 55, Massachusetts.**

* * *

Will Supply. Congregational minister. Former pastor of a church in Denver for seven years, plans to spend the month of August in Colorado. Would like to supply a pulpit around Denver or Colorado Springs during the month of August. Reference: Superintendent of Colorado Congregational Conference, 1657 Penn Street, Denver 5, Colorado, or the Office of the Denver Council of Churches, Trinity Building, Denver. **W. Carl Rarick, Palestine, Illinois.**

* * *

Brooklyn, New York. Use of parsonage for July and August offered for preaching at two Flatbush Union Services and for being here to care for parish emergencies. **Write: W. T. Griffiths, Ocean Avenue Congregational Church, 1058 East 21st Street, Brooklyn 10, New York.**

* * *

Methodist Minister, college city (50,000) Finger Lakes region. Will exchange or supply, July or August. One service only. Atlantic coast town or Canada preferred. **Percy Frank Asher, 210 Oakwood Avenue, Elmira, New York.**

* * *

Will Supply. Lutheran minister will supply for the month of August in any mountainous region from Maine to Georgia or the interior in any denomination for free use of parsonage or other suitable living quarters. Only two adults in the family. In reply give altitude. No exchange. Only one preaching engagement each week. **Bernhardt Bohrer, St. Luke's Lutheran Church, 214 Conklin Street, Farmingdale, New York.**

* * *

Will Supply. Whole or part of August. Western or New England states preferred. **Write David R. Thomas, First Congregational Church, Wyoming, Illinois.**

* * *

Mount Airy, North Carolina. Methodist minister desires exchange of pulpit and parsonage in July. Prefer Boston or vicinity, coast of Florida, New Orleans, or Louisiana. Mount Airy is in foothills of Blue Ridge Mountains, 8,000 population. Church 800 members. Comfortable and convenient parsonage. Five bedrooms, two baths. Only Sunday morning service. Reasonable honorarium exchanged. **A. C. Waggoner, 146 Franklin Street, Mount Airy, North Carolina.**

* * *

Newport, Kentucky. First Presbyterian Church U.S.A. Honorarium of $100 for one preaching service a week and the offer of modern manse in best

part of the city. Prefer entire month of August for a similar exchange with minister in any part of the United States or Dominion of Canada. Have no denominational preference. City of Newport, Kentucky lies within five minutes of downtown Cincinnati, Ohio. Opportunities to attend National League baseball and Cincinnati Summer Opera and other cultural advantages; also interesting side trips into Blue Grass state of Kentucky to home of Lincoln, Old Kentucky Home, etc. Four in family. Have had many successful exchanges in past. Can give best of references. Newport church has membership of around 300. **Joseph W. Fix, 669 Nelson Place, Newport, Kentucky.**

* * *

Will exchange manses, or supply pulpit in exchange for manse, in the vicinity of New York City. Three Sundays between July 15 and August 23. Delightful ocean beaches. **L. A. Taylor, Executive Secretary, Wilmington Presbytery, 209 North 13th Street, Wilmington, North Carolina.**

* * *

Langhorne, Pennsylvania. Pastor of Presbyterian church located in Pennsylvania's lovely Bucks County just five miles from Philadelphia and only 20 miles from Princeton, New Jersey desires to exchange use of manse during August with minister in seaside or lakeshore town. Lovely manse pleasantly located. Distance no obstacle. **Robert J. Rodisch, Gillam Avenue, Langhorne, Pennsylvania.**

* * *

Supply or Exchange. Manse and pulpit, one service, offered six weeks, including Sept. 2, Presbyterian, 200 members, 25 miles from Indiana and Michigan lakes area. Any Federated church or congenial denominational church, preferably in New York City area, for use of manse and nominal honorarium. Two adults; wife could substitute as organist, either pipe or electric. **D. Andrew Howey, P.O. Box 109, Montpelier, Ohio.**

* * *

St. Paul, Minnesota. Would you like to spend six weeks during July and August in St. Paul, Minnesota? Center of a large vacation area—cool climate, wonderful fishing, swimming and all the rest. Use of seven-room modern parsonage for supplying one service a week. Would consider exchange of pulpits but probably will not be able to fit into your schedule. Correspondence welcomed. **W. W. Witt, 1971 Princeton Avenue, St. Paul 5, Minnesota.**

* * *

Moosic, Pennsylvania. Presbyterian church of 425 members; between Scranton and Wilkes-Barre at gateway to Pocono Mountains and within easy reach of lakes. Desire exchange of manse and pulpit during August. One Sunday morning service here. Modern manse with all conveniences. Prefer ocean or lake location. **William J. Frazer, 625 Main Street, Moosic 7, Pennsylvania.**

* * *

Quincy, Massachusetts. Modern parsonage with three bedrooms, automatic washer, mangler, etc. Five minutes from the ocean; twenty-five minutes from Boston. Cool ocean breezes. New quarter million dollar church plant. Interested in exchanging with someone in a small community not more than 600 miles from Boston. Will exchange

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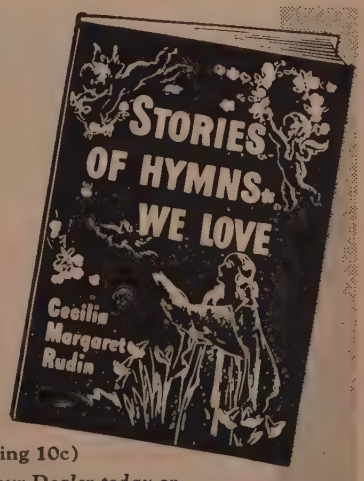

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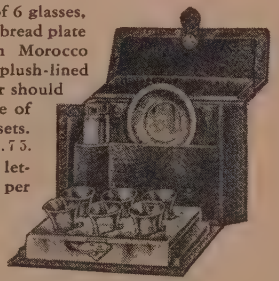

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* * *

Will Supply Pulpit for use of manse, other living accommodations or honorarium for August. Prefer village, small town or suburb in the mountains, or near lake or sea coast. I am a Congregational minister with Methodist background, also an organist, choral director and Ph.D. Will exchange manse if desired, but probably without preaching at this end. **LeRoy E. Wright, Pastor, First Congregational Church, 23 North Root Street, Aurora, Illinois.**

* * *

Princeton, West Virginia in West Virginia Mountains, 2450 feet altitude, church 500 members, residential community. Desires New England, around Boston preferred or New York City. Manse exchange and honorarium. Like beach. **John A. Womeldorf, Princeton Presbyterian, Church, Princeton, West Virginia.**

* * *

Will Supply. Methodist pastor expects to be in the Finger Lakes region of New York week-end of July 29, 1951 and would be happy to supply pulpit of any congenial church or rural circuit in exchange for family week-end entertainment. **Milton Thomas, Saegertown, Pennsylvania.**

* * *

Will Supply Pulpit in or near Denver, for use of manse and small honorarium for July or August, Presbyterian church, 175 members. **J. M. McKnight, Box 457, Cresvtiew, Florida.**

* * *

Waterloo, Iowa. Pastor of Presbyterian church, 1200 members, mid-west city of 60,000, desires to exchange manses and pulpits with a minister in another part of the country for four Sundays in either July or August, or will supply for use of manse if exchange is not wanted. Have family of five. Our manse is modern, automatic washer, drier. **Warren K. Martin, 720 W. Fourth Street, Waterloo, Iowa.**

* * *

Campton, New Hampshire. Will exchurch in southern Wisconsin or northister of an evangelical Protestant church insouthern Wisconsin or northern Illinois (near Chicago) for the month of July. Small Baptist church, here, located in village on edge of White Mountains. Swimming, mountain trails, famed Franconia Notch with "The Great Stone Face" nearby. Thousands come each summer to tent and trailer camp within one mile of village. **Write: Herbert C. Taylor, Campton, New Hampshire.**

* * *

Will Supply June 17 for any congenial church in Arizona or California. Will supply June 24 in the San Francisco vicinity. **F. L. Kelly, First Baptist Church, Guthrie, Oklahoma.**

* * *

Will Supply. Methodist pastor would like to supply any Protestant church for two, three or four Sundays of July or August, or parts of both months, in any New England state, or Florida. Prefer church close to body of water. Ask only use of parsonage in return for such services. Am graduate of Boston University School of Theology. Will send references. **John W. Barkley, 209 S. East Street, Lebanon, Illinois.**

Millerton, New York. Desire pulpit and manse exchange or merely manse. Prefer month of July. On or near ocean. From Boston to Carolinas. No honorarium. Millerton is in a lovely vacation country at the foot of the Berkshire Mountains, close to New England. Family of four. **Thomas B. Walker, Presbyterian Church, Millerton, New York.**

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209 TV CHANNELS FOR EDUCATIONAL USE

Washington, D. C.—The Federal Communications Commission has announced a pattern of future television development in the United States which reserves 209 channels for the use of noncommercial educational stations.

The move is of importance to religious groups because the channels will be available to church-affiliated colleges and universities on the same basis as state schools.

The commission did not attempt to lay down any standards under which the education permits will be issued, but merely announced in releasing a pattern of future channel allocations, that this number of channels would be reserved.

Eighty-two of the educational channels will be on the present standard television band, largely in the West where, due to greater distance, there is less crowding of existing facilities. The other 127 educational stations will be assigned to the new ultra-high frequency range.

Converters will be required on present sets to permit reception of the new high-range band, but the FCC said it believes that all future television sets will be built to receive both bands.

Commissioner Frieda B. Hennock criticized the commission for not reserving more channels for educational purposes.

"Our daily experience," she said, in a separate opinion, "furnishes the evidence of television's amazing growth, as well as its extraordinary impact upon the minds, habits and lives of all Americans. Anyone who has observed a young child sitting captivated before a television receiver needs no further proof of this fact."

FCC chairman Wayne Coy, on the other hand, in a separate opinion, expressed doubt that educational institutions, particularly those privately endowed, will be able to take advantage of the television opportunity.

The commission's order reserving the channels will not become final until after hearings have been held and the entire allocation pattern for nationwide commercial telecasting approved.

—RNS

They Say-What Say They? Let Them Say*

MOODY WANTED TO SWEEP UP THE H's

Across the desk of Dr. Louis Evans in Los Angeles I passed a typewritten copy of my reference to his father, William Evans, before it appeared in a recent issue of *Church Management*. He remarked that his father's well rounded voice was developed after D. L. Moody told him it was as big as a peanut. Indeed, added Dr. Evans, he as a lad had watched his father exercise his mouth muscles before a mirror to follow instructions from an expert in voice production in Chicago.

Dr. Evans also said that he had heard his father, William Evans, deliver a trial sermon at the Moody Bible Institute. Suddenly he asked for a janitor to hurry along a "dust pan and broom to sweep up his H's," which the young Englishman Evans had dropped.

Evidently Mr. Moody was anxious to help William Evans. The result was the gradual development of a resonant American voice which could be heard clearly in the largest churches.

William R. Barbour, Fleming H. Revell Co.,
New York City.

* * *

MOTIVATION FOR MOTHER'S ROOM

I have read Mr. Conover's article in the March copy of your excellent magazine with quite a bit of interest. You see, we have in our church, the Vesuvius Baptist Church, Vesuvius, Virginia, such a mother's room as he questions. It seems to me that the main reason for either type should be considered. In providing for small children, is the question one of taking care of them so that the parents may enter into the worship service, or is it a means of providing training for the child in attitudes and behavior in church?

Personally I feel that the latter reason should prevail. "Train up a child in the way that he should go, and when he is old, he will not depart from it." I know of at least one church in which the children are allowed to play and have a good time, when they should be learning reverence and the true meaning of the worship service.

Both plans have their advantages. In a large church, where the personnel is available, where equipment can be provided and where room is available, Mr. Conover's plan is excellent. It is nice to have a free clinic to which to take the babies each Sunday morning. But then, too, in the mother's room, each mother is responsible for her own child, she knows what it is doing each and every moment of the time, and she can have more control over it in trying to teach it how to behave in church.

Mr. Conover mentions the noise of the loud-speaker. Our speaker has a volume control knob on it, and is easily reached by any adult who cares to change the volume to suit conditions. As far as neuroses are concerned, that seems to be more in the mind of the adults who study such things than there are actually in the

(Turn to page 69)

*Most letters must be abridged to economize space. The editor attempts to preserve the part which best expresses the writer's point of view.

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Dear Member and Friend:

It may be news to you but as indicated by the caption we are going to sell First Methodist Church. At least, we are going to try.

We are going to sell the ground, the building, the tradition, the services, the choir and, yes, even the prayer meeting.

If this statement has caused you to feel a little twinge of regret somewhere down deep within you—don't let it, because we are going to sell First Methodist to you.

You and I are connected to a church with a great spirit of loyalty and service. For 179 years First Methodist has loyally served God and man at the very heart of our State's capitol. During all those years loyal men and women have given gladly to make that service possible.

Today First Methodist stands open and accessible to thousands who come to worship, to be quiet.

In a very real sense this "Cathedral of New Jersey Methodism" serves two congregations: the whole community, including transients and college students; and the 1,500 persons on the constituency roll. For the latter group, First Methodist provides additional strength and inspiration by hundreds of pastoral calls on regular members and newcomers, on the sick, the shut-ins and the bereaved—and by Christian education in one of the finest operated Sunday schools.

We have mailed or given out a new set of envelopes for the coming fiscal year. Whether you are included in that group or not you are receiving this letter with the request (if you have not pledged or desire to increase your pledge) that you fill in the enclosed card and mail it to Mr. Earl Jarrett, 627 Concord Circle, Trenton 8, New Jersey, or put it on the offering plate Sunday. Please make every necessary sacrifice to pledge on faith (this is not a promissory note) for the new budget. In due proportion to your faith you will be blessed.

The surest way to keep First Methodist Church from being sold to some secular interest is to allow it to be sold to you sufficiently to support its financial program regularly every week.

A year ago not a single home solicitation was necessary. In the coming year your finance committee is counting on you to back us to the hilt. We need the power of your prayers, your presence and your pledge.

Faithfully yours,
The Finance Committee

*Canvass letter of the First Methodist Church, Trenton, New Jersey, J. B. Oman, minister.

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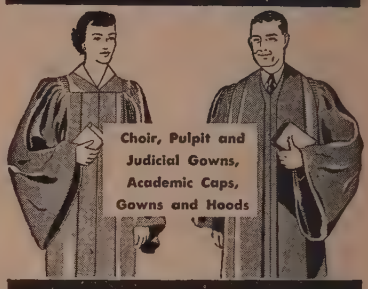

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They Say—What Say They?, Let Them Say

(From page 67)

minds of the children. My own son, now three years old, was taken into this room at an early age. I don't know whether he is so noisy now because of the loudspeaker, or just because he is a boy. That remains to be seen. My wife says she sees nothing objectionable to the arrangement we have, and she knows from experience.

If everyone bewares of new gadgets, who is going to test them out to see if they will work or not?

C. W. Krause, Vesuvius, Virginia.

* * *

THE SEVEN SCOURGES

I am very glad you printed the article "The Seven Scourges of the Rural Church" in the January issue. Most of the things called to our attention by the author are facts that need to be taken into consideration by us all. He is telling the truth; perhaps that is why it hurts some of his readers. Thank God for someone who has courage to oppose what he feels to be evils facing our religious structure.

Arthur E. Barkley, Bethany, Oklahoma.

* * *

SUPERIOR MENTAL EYES

Your magazine for January carried a veritable expose of the weakness and negative policies of denominational so-called "trouble-shooters," leaders and experts. I refer, of course, to the article "The Seven Scourges of the Rural Church."

It is positively amazing how "top" mental eyes, supposedly so superior, can see so little, and do so little, when they need to see and do so much to make God's rural acres yield bountifully. I suppose it is below the big man's threshold of pride to listen to the country pastor on the field, the man whose eyes and ears and heart are ever open to the manifold problems of the rural church. Perhaps the faithful country parson knows more, after all, about the best ways to hold a little fort for Christ. Perhaps spiritual quality and power are no longer considered as better-than-equivalents for the arm-chair philosophies of pseudo experts. Yet we may believe that God still looketh upon the heart and spirit, and gives true wisdom and revelations where he wills.

Leroy Victor Cleveland,
Henniker, New Hampshire.

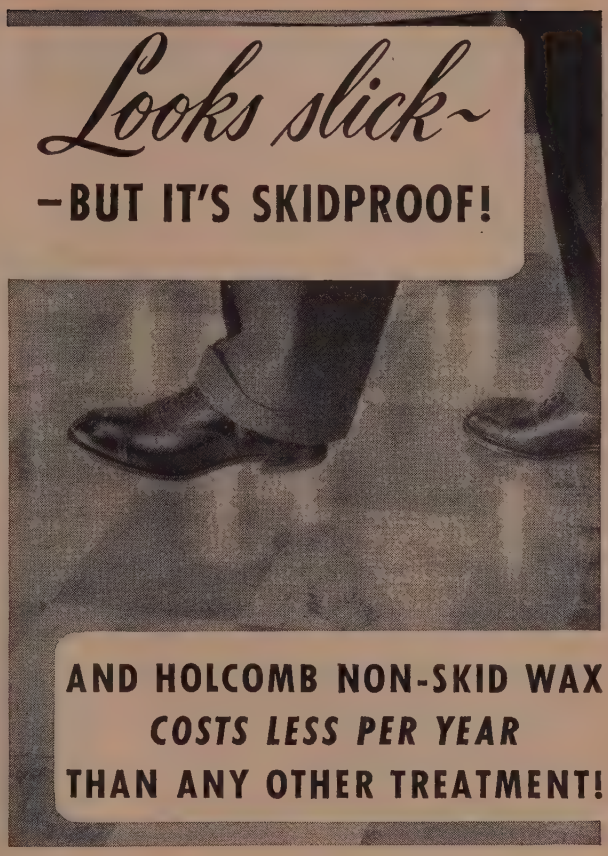
* * *

CRUMBLING RURAL CHURCHES IN NEW HAMPSHIRE?

It was with a great deal of interest that I read the article on "The Seven Scourges of the Rural Church" by Jerome Cleveland of Canterbury, Connecticut, in your January number. I enjoyed the article very much because of the splendid way in which it was written, until I came to what seems to be Mr. Cleveland's primary purpose in writing the article, and that was his gripe over some dissatisfying action taken by his denominational board. That stands out like a sore thumb in the article and robs it of its splendor.

I question the right of Mr. Cleveland to speak as an authority on the rural churches in New Hampshire, or even of the turnover of farms during forty years. His reference to one community where there are only two full-time farmers left out of forty is not presented from his study of the community but from rumor. He certainly hasn't shown any evidence of knowing the

(Turn to page 71)



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The advance registration begins on April 1. For information write to Director of the Summer Session, the Eastern Baptist Theological Seminary, Lancaster Avenue and City Line, Philadelphia 31, Pennsylvania.

Vacation Among Former Parishioners

*by Milton Thomas**

THE invitation was special for Wednesday night and general for the rest of the week. It led to one of the most unusual vacations we have ever taken—a vacation among former parishioners. I was being asked as a former pastor to preach the opening sermon at the Centennial of the Rimersburg Methodist Church and then if possible to remain, enjoy, and help during the rest of the program, closing Sunday night. And who could turn down such an invitation as that?

You see I have been a rural Methodist pastor and we have the reputation for changing pastorates more often than many of the clergy, which gave me quite a number of churches and circuits with old friends. And most of them had been in the district of the conference in middle Pennsylvania. I had followed the practice of leaving the charge exclusively to my successor when I moved away, so we had never frequented those communities which once meant so much to us.

The invitation came while we were making plans for our vacation. We had already decided on the school for rural pastors at the Pennsylvania State College which was to close Friday afternoon. The Centennial was to open the following Wednesday with a reception in the afternoon and the preaching service in the evening. So we asked ourselves: "Why not plan our vacation to include the pastor's school, the centennial, and visit other parties down that way?"

Having reached that decision I immediately wrote to R. C. Brooks, the present pastor of Big Run, telling him we would be on vacation down that way for the designated Sunday and I would be happy to preach for him in the morning, evening, or both. And he replied right back with an invitation to preach at both services. Then with Sunday pinned down we began to plan how we could stop in the various communities in that region where I had served as pastor. Thus our vacation schedule began to take form.

I don't know why the other pastors passed up the opportunity but Mrs. Thomas, ten-year-old Vivian, and I were the only ones to return for the entire period. The others came for individual services centering in the ones in which they were scheduled to participate, but they certainly missed

(Turn to page 72)

*Minister, Methodist Church, Saegertown, Pennsylvania. Other articles by Mr. Thomas have included: "Vacation on a College Campus," "Vacation at a Camp Meeting," "Vacation at a Bible Conference."

They Say—What Say They?

(From page 69)

facts. He visited one parish in our state where his brother was having some difficulty and builds a story on a rural church work which is crumbling partly due to people leaving New Hampshire and partly due to denominational secretaries who are standing in the way of allowing rural churches to choose their own pastors. Both of these statements are highly exaggerated, and do not represent the facts in the state of New Hampshire.

The population of the state of New Hampshire began to decline in many of the small towns in the period of 1840 to 1860 due largely to westward migration. More churches had been built from 1750 to 1860 than were necessary for later generations to carry on. Some of these good structures were left behind when these builders migrated, and still stand as memorials to people who knew how to work for the glory of God. The buildings are not in a state of decay, but are kept up by boards of trustees who see that at least one service is held in them on Old Home Sunday in August of each year.

There are twelve such churches (Baptist) in our state. The balance of our 135 churches operate under pastors either separately, with other churches in circuits of two or more churches, or in federations with churches of other denominations. We are constantly looking for men who are devoted to the cause of the rural church, and who will give full time to their work. We also seek to lead our churches to raise adequate salaries for men who prove themselves as capable leaders. When it is not possible for a church to give such a salary for good leadership, we subsidize our churches to the extent of $600 a year to make a living wage possible.

We need more articles on the rural church, but I trust that they may be built on facts and not on hearsay.

George W. Wiesen, Director of Town and Country Work, Baptist Convention of New Hampshire, Manchester, New Hampshire.

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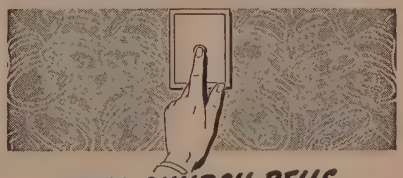

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Vacation Among Former Parishioners

(From page 71)

a wonderful time. It was something like the return of the wandering son and the slaying of the fatted calf. The whole affair seemed to be a grand reception for us. We were feasted and feted during the whole time.

And we were the center of activity—which of course every preacher enjoys. My list of activities included the following, besides preaching the opening sermon: toastmaster at one banquet, presiding at a service at which another former pastor preached, speaking at a special youth fellowship program, taking the part of the presiding elder at the founding of the church in the historical pageant, preaching at the out-appointment on Sunday, teaching the men's Bible class, sitting on the platform and leading in prayer at various services, and once singing a solo. There was never a dull moment.

As to entertainment we had the privilege of living in the home of the family next door to the parsonage. These were our old friends and neighbors. But most of our meals were taken elsewhere. Not long after we accepted the general invitation, other invitations started coming to us for meals. We accepted them with the provision that they be cleared with the entertainment committee. The whole week meant the meeting of old friends, some of whom had begun the Christian life under my ministry and others who had been helped in time of crisis. I can now begin to understand some of Saint Paul's endearing statements regarding favors received from his churches for we, too, were royally entertained.

At Big Run we were entertained in the parsonage that for three years had been our home. But we slept in the room we had never slept in while we lived there for it had been our spare room. In another parish when we lived there a family across the street were so close that in many things we depended on them. On one occasion the lady of the house remarked something about returning pastors always visiting someone else. Right then I decided if we ever returned we would visit them, so I felt free to write to them telling of our coming visit. At another community we stayed all night at the home of a couple who had visited us at our present charge.

My plans, as far as the days between engagements and immediately following the centennial, were to visit former friends and if they extended an invitation to accept it, otherwise to go to tourist cabins. But the invitations were always forthcoming, usually with an urgent insistence. We thought that Vivian might not fit into the dormitory life at State College but that she would enjoy the rest of our vacation so I arranged for my mother to put her on the bus in the care of the driver and we were to meet her at DuBois following the summer school. We had never before depended on bus transportation for a child traveling alone and this trip involved a two-hour layover at an exchange point. But thanks to the bus driver, Vivian arrived on time.

One must not close his eyes to the professional ethics involved in such a vacation—and I think we solved them properly. No one knows better than a pastor the embarrassment which a former pastor returning can cause. The returning pastor must understand that parish administration, theology, and counselling belong to the present pastor. Brotherhood demands that we disregard minor differences and support him in all we say and do. In our expressed opinions he is always right when the few who disagree with him come griping to us.

And then such a vacation cannot be taken many times during a lifetime. One tour like this should end the welcome we feel. It is the only time we have had such an experience, and while we thoroughly enjoyed it, we do not expect to repeat it at any time in the near future. In all, we visited eight of the communities we had served on five charges or circuits. It was a grand and glorious experience but not one to be tried too often.

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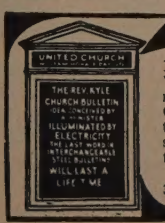

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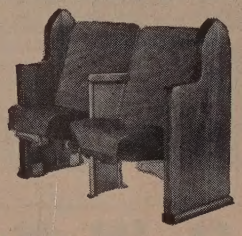

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Advertisers' Index

Page

A

Abingdon-Cokesbury Press 53, 58
Adirondack Chair Co. 57
All State Stationery Co.....Back Cover
American Prophetic League, Inc. 62
American Seating Co. 46
American Sunday School Union 66
Ampro Corporation 31
Anchor Post Products, Inc. 51
Architectural Bronze & Aluminum Corp. 41
Arkansas Organ Co. 70
Arrow Letter Service 42
Artcraft Theatre Equipment Co. 40
Ashtabula Sign Co. 68
Augsburg Publishing House 42
August Stained Glass Studio 62
Austin Organs, Inc. 70

B

Baker Book House 57
Benson Publishing Co., John T. 62
Bentley & Simon, Inc. 44
Bernard-Smithline Co. 41, 62
Biehl, B. F. 66
Broadman Press, The 59
Brotherhood Mutual Life Ins. Co. ... 25

C

Camden Artcraft Co. 64
Cathedral Envelope Co. 45
Cathedral Films, Inc. 34
Central School of Religion 66
Chair Company of America 63
Chicago Theological Seminary, The.. 54
Church Film Service 64
Church Management, Inc. .....72, 74, 2nd Cover
Church Screen Productions 61
Church World Press, Inc. 66
Clarin Manufacturing Co. 35
Clark Company, Inc., W. L. 63
Collegiate Cap & Gown Co. 57
Concordia Publishing House 35
Cotrell & Leonard, Inc. 68
Cox Sons & Vining, Inc. 64
Cuthbertson, Inc., J. Theodore 68

D

DeLong Seating Co., Inc. 44
DeMoulin Brothers & Co. 73
Denning Manufacturing Co. 46
Dietz, Inc., William H. 66
Doubleday & Co. 54
Dry Hotels 68

E

Eastman Kodak Co. 19
Ecclesiastical Art Press 73
Edins Service Specialties 60
Eerdmans Publishing Co., Wm. B. ... 54
Endicott Church Furniture 42

G

Geissler, Inc., R. 62
Griggs Equipment Co. 73

H

Harper & Brothers 56
Hillgreen, Lane & Co. 70
Hillyard Chemical Co. 47
Holcomb Manufacturing Co., J. I.... 69
Holcomb & Hoke Mfg. Co., Inc. 6
Hope Publishing Co. 40

I

International Bronze Tablet Co., Inc. 29

J

Judson Press, The 58

K

Keck, Stained Glass Studio, Henry... 64
Kilgen Organ Co., The 71
Krogmann, John—Artist 66
Kundtz Co., The Theodor 63

L

Lamb Studios, The J. & R. 53
Little Giant Manufacturing Co. 64

Page

M

Maas Organ Co. 45
Malz, C. M. 42
McFadden Lighting Co. 63
Meierjohan-Wengler 50
Ministers Life & Casualty Union.... 23
Minnesota Mining & Mfg. Co...3rd Cover
Mitchell Manufacturing Co. 49
Moller, Inc., M. P. 70
Monroe Co., The 59
Moore Co., E. R. 74
Morrison Recording Laboratories.... 68
Myers Brothers 50

N

National Bible Press 28
National Church Goods Supply Co... 71
National Church Supply Co. 34
National Religious Press, The 37
National Sports Equipment Co., The. 72
New Castle Products 21
Norcor Manufacturing Co. 67
Novelty Lighting Corp. 48

O

Osborne & Co., Ltd., F. 68
Ossit Church Furniture Co. 44

P

Page Fence Association 39
Payne-Spiers Studios, Inc. 73
Philadelphia Carpet Co. 38
Pike Stained Glass Studios 73
Pittsburgh Stained Glass Studio..... 72
Preferred Risk Mutual Insurance Co. 29
Presbyterian Ministers' Fund 57
Prince George Hotel 68
Princeton Theological Seminary 53
Pro-Del Industries, Inc. 62
Pulpit Digest 72

R

Rambusch Decorating Co. 28
Rauland-Borg Corp. 57
Raymond, Chester A. 70
Redington & Co., J. P. 38, 68, 74
Religious Book Club, The 49
Revell Co., Fleming H. 3
Rudin & Co., Inc., John 65

S

Schantz Organ Co. 70
Schulmerich Electronics, Inc. 41
Schuman, Henry 60
Scribner's Sons, Charles 55
Scripture Press 61
Society for Visual Education, Inc.... 27
Souvenir Activity Calendars 53
Spalding Publishers 26
Spencer Studios, Inc. 64
Standard Publishing Co. 33
Sudbury Brass Goods Co. 72

U

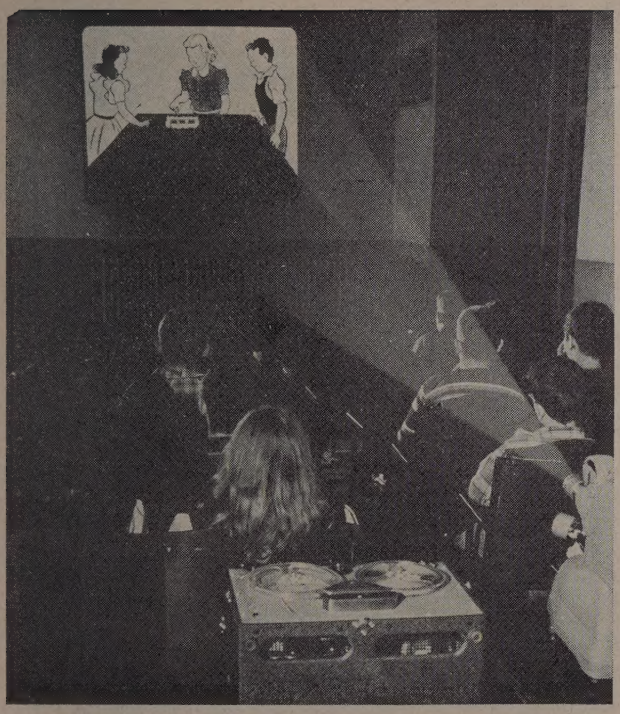
United Lutheran Publication House.. 50
Upper Room, The 25

V

Verdin Co., The I. T. 71

W

Ward Co., The C. E. 53
Warner Press 33
Wells Organizations, Inc. 5
Western Waterproofing Company of Missouri 59
Westminster Press, The 54
Whittemore Associates, Inc. 60, 61
Wicks Organ Co. 70
Will & Baumer Candle Co. 32
Willsie Co., Paul A. 74
Winona Church Sign Co. 73
Winterich's 43
Winters Specialty Co., H. E. 73
Woolverton Printing Co. 73
Wurlitzer Co., The Rudolph 65



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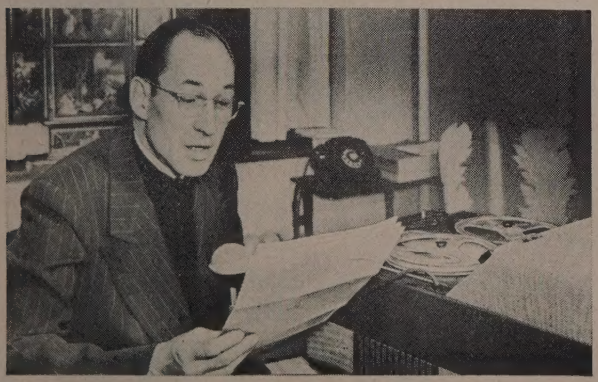

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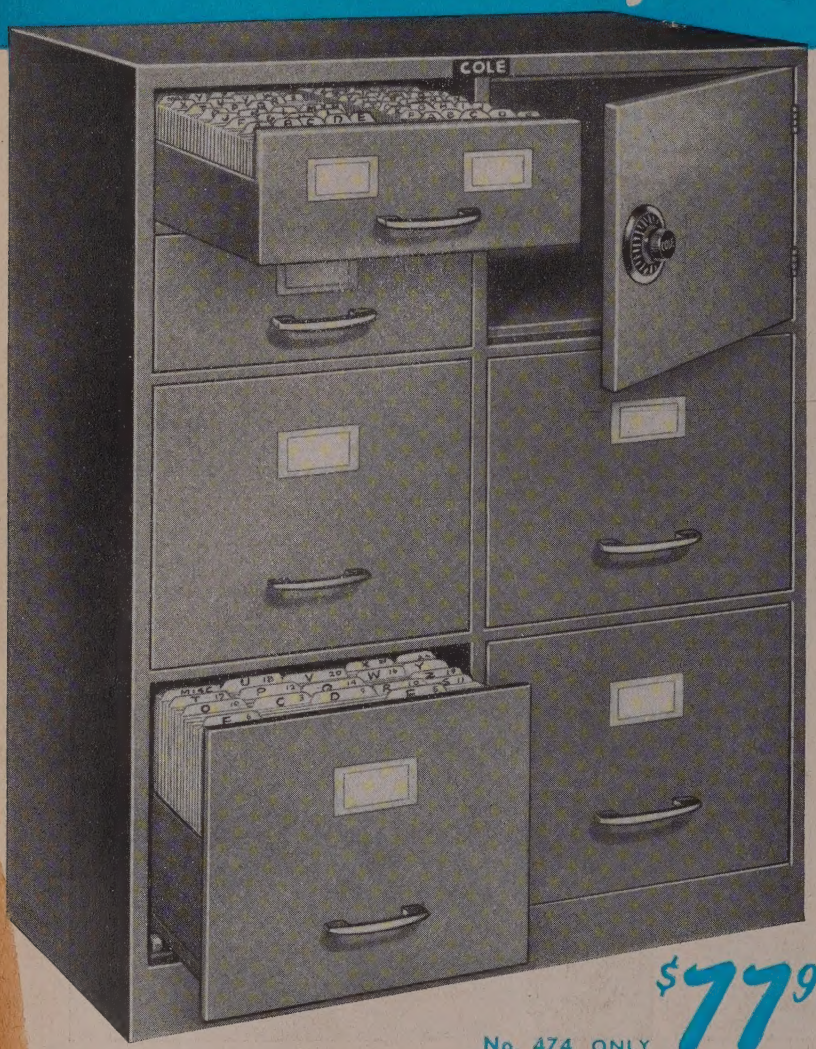

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